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GURU GOBIND SINGH

A DESCRIPTIVE BIBLIOGRAPHY

by

Jagindar Singh Ramdev

Panjab University Chandigarh

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This is a librarian's homage to Guru Gobind Singh. Jagindar Singh Ramdev has taken tremendous pains over this work and feel this bibliography would be consulted with profit by scholars and others.

Dr. M. S. Randhawa

I am pleased to note that the technique adopted by S. Jagindar Singh Ramdev in the compilation of this bibliography is the latest. I hope that the scholars will draw immense benefit from this bibliography which is the first of its kind on Sikh Gurus.

Dr. Jagdish Saran Sharma

It is undoubtedly a valuable addition to the Literature on Sikh Religion and History and will prove helpful not only to general readers but also to advanced students and research scholars.....A welcome and serious study of the divine master.

Dr. Surinder Singh Kohli

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	Guru Gobind Singh: a descriptive bibliography (Supplement)

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Equestrian portrait, of Guru Gobind Singh, 18th century
Kangra School-Guler Pati
Courtesy: Dr. M. S. Randhawa, I.C.S.

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GURU GOBIND SINGH

A DESCRIPTIVE BIBLIOGRAPHY

BY

JAGINDAR SINGH RAMDEV

With a foreword

by

DR. M. S. RANDHAWA

PANJAB UNIVERSITY, CHANDIGARH

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Respectfully dedicated to

S. KHUSHWANT SINGH

an eminent historian and litterateur

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FOREWORD

THE tercentenary of Guru Gobind Singh is being celebrated all over India with great enthusiasm. The passage of three centuries, since his birth in 1666, has not dimmed the message of his heroism, scholarship, and dynamic leadership. In fact his name shines with greater lustre and evokes respect. The Guru's forty-two years of mortal existence were packed with troubles. His father was the first victim of the Mughal tyranny. This event only hardened his determination to extirpate the unjust and cruel rule of Aurangzeb to whom the credit goes for sapping the strength of the Mughal empire which his predecessors particularly Akbar had built with the cooperation of the Hindus, particularly the Rajputs. Two of his sons were killed in battle with the Mughal army at Chamkaur, and his other two sons were walled alive at Sirhind. His mother died of shock when she heard the news of this barbarous deed. At Nander in Deccan, the Guru himself was stabbed by a treacherous Pathan in 1708. Thus ended the career of a most remarkable religious and spiritual leader. There is no other example in history of such a sacrifice, and of troubles met with fortitude and courage. That is why Guru Gobind Singh continues to inspire us.

People of India are paying their homage to Guru Gobind Singh by holding meetings, arranging art exhibitions, display of his relics and literature relating to his life and works. Jagindar Singh Ramdev, Assistant Librarian of Panjab University Library, Chandigarh initiated the idea of compiling a descriptive bibliography of literature relating to the great Guru. This is a librarian's homage to Guru Gobind

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Singh. Jagindar Singh Ramdev has taken tremendous pains over this work and I feel this bibliography would be consulted with profit by scholars and others.

M. S. RANDHAWA

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PREFACE

Guru Gobind Singh is the greatest heroic spirit in the recent annals of the Indian history. His very name produces certain emotions and arouses an inspiring interest in the mind of every Indian. He was a versatile genius—a unique personality of contrasting qualities of virtue and valour, service and sacrifice, soldier and scholar. The Guru was the right man for the needs of the time, "to uphold righteousness, to lift up the good, to destroy evil-doers." Sikh faith, as such, transcends all barriers of caste, creed, colour and geographical limits and can legitimately be labelled as a "spiritual and non-sectarian religion." The Guru expounded the ideal of unbending resistance to injustice and promoted universal brotherhood of service and love.

Many books and articles have been written on Guru Gobind Singh, probably many more are on their way and yet others will follow in years to come. The object of this bibliography is to provide a list of the literature in classified order on the life and works of Guru Gobind Singh. The fact that it is a modest attempt to supply the mortar of the Sikh history for the critic and advanced student, should not prevent it from serving also as a reading list and an invitation for the beginner. It is itself a book for reading and reference alike. The idea of compiling a descriptive bibliography on Guru Gobind Singh occurred to me about a year back when I read a news item in "The Sikh Review", about the tercentenary of the Guru. My smouldering desire was obviously rekindled and I resolved to contribute my little bit towards the great Master. My idea took shape when the worthy Vice-Chancellor Shri Suraj Bhan approved my suggestion. A high level committee

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was constituted by the Vice-Chancellor for the celebration in the University and this project was assigned to me.

I have divided the literature into thirty-six subject headings, a list of which has also been given. Information about each book or article is given in uniform sequence. In the case of books the sequence is as follows : author followed by the title of the book, place of publication, publisher, year of publication, pages and language symbol. In the case of an article the sequence is as follows : Author, title of the article, the name of the magazine, volume number, issue number, year, pages, and the language symbol. Entries have been arranged alphabetically, letter by letter according to the author under each subject heading. In some cases use has been made of the text itself while annotating the entries. The facts are stated and opinion expressed with the sole object of encouraging efforts and to secure for the scholars a proper readable material. An author index, chronology and genealogy have been given at the end.

The source material for the bibliography has been collected mostly from the printed literature on the subject : such as documents, files, diaries, books, despatches, periodicals, chronicles, serials and newspapers in English and thirteen other languages.

I am glad to have this opportunity to record my appreciation for the advice, information and encouragement given to me which enabled me to carry this project to completion.

My greatest debt is most difficult to express. Such is my debt to Shri Suraj Bhan, Vice-Chancellor, Panjab University, without whose generous help and encouragement I would have missed the opportunity of embarking upon this project.

My reverent thanks are due to Dr. M. S. Randhawa, I. C. S., Chief Commissioner, Union Territory, Chandigarh, for having spared his valuable time to write a Foreword to this publication.

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I am particularly thankful to S. Kirpal Singh Narang, Vice-Chancellor, Panjabi University, Patiala who asked me to take up Sikh History as my field of specialization. I express my gratitude to Dr. Surindar Singh Kohli, Head of the Department of Panjabi, Panjab University, Chandigarh and Dr. Jagdish Saran Sharma, Librarian, Panjab University Library, Chandigarh for their continued guidance and their unstinted help and encouragement. As a scholar in the field of Bibliography Dr. Jagdish Saran Sharma occupies a unique position. He gave me technical advice in the compilation of the bibliography. I am thankful to the History Department, Panjab University, Chandigarh for permitting me to incorporate the genealogy from "Guru Gobind Singh, a biographical study" which it is bringing out simultaneously with this work. I am also indebted to Dr. S. S. Bal, a specialist in Panjab History and one of the authors of the biography for preparing for me a short chronology of the life of the tenth Guru.

I am beholden to S. Jagjit Singh, Chief Accounts Officer, Panjab University, Chandigarh, Principal Bharpur Singh, Khalsa College, Garhdiwala, Principal Bishan Singh, Khalsa College, Amritsar and Sardar Shiv Singh Jhawan, Member S. G. P. C., Amritsar for their continued interest in this project.

Of the librarians who aided me in collecting material I would like to mention particularly, Shri Ram Saroop Sharma, Librarian, Department of Languages, Patiala, S. Natha Singh Jaggi and S. Gurnek Singh Taj of the National Library, Calcutta. My thanks are also due to Sarvshri Ghanshyam Singh, Editor, 'The Spokesman', Sadhu Singh Hamdard, Editor, 'Ajit', Shadi Singh, Editor, 'Akali Patrika', Manjit Singh, Editor, 'Sant Sipahi', Kartar Singh Balagan, Editor, 'Kavita' and Gyani Randhir Singh, son of late Gyani Hira Singh Dard, Editor, 'Phulwari'.

All this does not lessen my thanks to my colleagues and friends Shri O. P. Gupta, S. Kirpal Singh, Shri D. R. Grover and Shri P. L. Aggarwal for suggestions in the compilation of the bibliography.

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The manuscript of this bibliography owes a detailed scrutiny by my wife Mrs. Satinder Ramdev and my friend Prof. Mohan Singh Aneja. I would not like to miss this opportunity of recording my appreciation for the keen interest shown by Miss Veena Goloknath and my colleague Miss A.K. Anand in the project. Last but not the least I must express my sense of gratitude to Shri Senapati Malik, Proprietor, M/S Fair Deal Press, Chandigarh for his whole-hearted cooperation in printing the book within a short time.

I cordially invite suggestions from readers and scholars. I propose bringing out a supplement after consulting the material published during the tencentenary celebrations in order to bring the work up-to-date.

Jagindar Singh Ramdev
Assistant Librarian
Panjab University Library,

Vice-President,
Indian Library Association.

Chandigarh
Dated 11-1-1967

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LIST OF SUBJECT HEADINGS

1. Achievements *see also* Biographies.
2. Anandpur.
3. Anecdotes.
4. Bahadur Shah and the Guru.
5. Baisakhi *see also* Baptism and Transformation.
6. Baptism *see also* Baisakhi and Transformation.
7. Battles.
8. Biographies.
9. Birth.
10. Character Estimate.
11. Childhood.
12. Commandments
13. Dasam Granth.
14. Disciples initiate the Master *see also* Initiation.
15. Durga Worship.
16. Five Beloved.
17. Hymns.
18. Initiation *see also* Disciples initiate the Master.
19. Last Phase.
20. Martyrdom.
21. Masands.
22. Mission *see also* Philosophy.
23. Muslim Followers.
24. Philosophy *see also* Mission.
25. Poetry *see also* Scholarship.
26. Relics.
27. Sacrifice.
28. Saint-Soldier.
29. Scholarship *see also* Poetry.
30. Shrines.
31. Social Reforms.
32. Symbols.
33. Tie the Broken Ties.
34. Transformation *see also* Baisakhi and Baptism.
35. Travels.
36. Works.
37. Zafarnamah and Fatehnamah.

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LIST OF LANGUAGE SYMBOLS

1.	Bengali	B
2.	English	E
3.	French	Fr
4.	German	Ger
5.	Gujrati	G
6.	Hindi	H
7.	Marathi	Mar
8.	Oriya	O
9.	Panjabi	P
10.	Persian	Per
11.	Russian	Rus
12.	Tamil	Ta
13.	Telgu	Te
14.	Urdu	U

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LIFE SKETCH

THE saint-soldier Guru Gobind Singh, the tenth Guru of the Sikhs, was born on Friday, the 13th of Poh, Sudi 7th, Samvat Vikrimaditya 1723, according to 1666 A. D. at Patna (Bihar)[1] where his father Guru Teg Bahadur was forced to go because of the family rivalries and intrigues. His birth was a divine gift not only to Guru Teg Bahadur whose spiritual bearing richly deserved this blessing of the Almighty, but to the Sikhs and the Hindus also, whom he uplifted from the depths of humiliation and helplessness. If the concept of the Gita, that God incarnates or sends his chosen into this world at critical moments when humanity, grasping under the heavy weight of sin and squalor, degenerates and falls, is true, Guru Gobind Singh was certainly the one, as his life was a continuous struggle against injustice, unrighteousness and religious bigotry.

Guru Teg Bahadur was away to Assam when Gobind was born.[2] Great rejoicings marked his birth which was hailed with great joy and enthusiasm. The Guru returned from Assam after eleven months to see his newly-born babe who was destined to add glory to his already glorious name. After a brief stay, he proposed to the family to return to Anandpur which he had himself built for his residence on the spans of the Himalayas. But it was thought prudent to keep the baby away from the evil eyes of his jealous kinsmen. The first five or six years of Gobind's life, therefore, were spent in the peace and quiet of Patna. Guru Teg Bahadur himself, however, returned to the Punjab and continued fulfilling his divine mission.

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1 Khazan Singh. *History and philosophy of Sikhism*, (Lahore, 1914) p. 162.

2 Kartar Singh. *Life of Guru Gobind Singh*, (Ludhiana, 1951) p. 19.

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While the Guru was busy ministering to the spiritual needs of his followers at Anandpur, his son, Gobind Rai, was brought up at Patna under the loving care of his mother, grandmother and uncle Kirpal Chand. The handsome exterior with which he was blessed added to the divine lustre which played always on his countenance, made Gobind the darling of the people of Patna. They loved him and adored him. The Sikh chronicles maintain that even as a child Gobind showed features which unmistakably predicted his future greatness as a leader of men. He gathered round himself boys of his age and played various games. He organised boat races and arranged mock fights and richly rewarded those who won.[3] Gobind had endeared himself to the people of Patna. So when he was sent for by his father to Anandpur, the people of Patna became sad and disconsolate.[4] The young Gobind received tumultuous welcome when he reached Anandpur. Disciples from Multan and Sindh, Kabul and Kandhar and many parts of the Punjab came to see him with their offerings and presents. Of these presents, horses of the choicest breed and weapons of the rarest make pleased the future founder of the Sikh military power, the most. At this age, Gobind delighted in organising an army of irregulars and in roaming about in jungles at their head in search of *shikar*. This short period was the happiest period in Gobind's life. He enjoyed every earthly blessing. His handsome exterior, his kind look and sweet Patna dialect and his pleasing manners made him a universal favourite. He learnt Gurmukhi, Persian and got training in horsemanship and the use of weapons.[5] But he was not born for earthly pleasures and before he was nine the Almighty called him to duty.

The bigotry and religious fanaticism of Aurangzeb was touching new heights. The conversion of the Hindus to Islam

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3 Lachman Singh. *A short sketch of the life and work of Guru Gobind Singh*, (Lahore, 1909) p. 3.

4 Kartar Singh. *op. cit*, p. 26.

5 The names of Gobind's teachers were Sahib Chand for Gurmukhi, Pir Muhammad for Persian, Bajar Singh Rajput for training in arms.

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had become a creed dearest to his heart. He did not hesitate to adopt the meanest and the most merciless practices to convert the Hindus and he thought it to be his religious duty.[6] Guru Teg Bahadur became the victim of Aurangzeb's fanaticism as the latter was given to understand by the rivals of the Guru that by converting the Guru he could succeed in his mission easily and quickly.[7] Aurangzeb miserably failed in converting the Guru and got him executed at Delhi.[8] Gobind was only nine when the severed head of his father was brought to Anandpur for cremation. The bewilderment and shock caused by his father's execution need not be exaggerated. Gobind was to tread a thorny path. Added to the merciless campaign of Aurangzeb were the family dissensions and rivalries. Gobind therefore had to wait and prepare himself wisely and prudently for the time when he could fulfil his mission.

The Guru and his entourage shifted from Anandpur to Paonta. He utilized his time in self-culture and self-improvement. He read Sanskrit and Persian in addition to Hindi and Panjabi which he had been learning previously.[9] He got further training in riding and shooting. The beautiful natural surroundings brought out the poet in Gobind. He composed beautiful verses in all the four languages.[10] His favourite themes were the Hindu mythology, especially the exploits of the goddess Chandi, the destroyer of demons and description of the lovely scenes of nature.

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6 For details, see J. N. Sarkar. *History of Aurangzeb*, Vol III. (Calcutta, 1928), pp. 279—281.

7 Khazan Singh. *op. cit.* p. 163.

8 For a slightly different but an excellent treatment of the subject see J. S. Grewal and S. S. Bal. *Guru Gobind Singh : a biographical study.* (Chandigarh, 1967).

9 Abdul Qadir Sayad. *Short history of the Sikhs.* (Lahore, 1921), p. 76.

10 He wrote *Krishan Avtar, Chandi di Var, Shastar Nama, Mala Puran* at Paonta. Randhir Singh. *Shabad Murt*, pp. 21—24.

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In addition to his efforts at self-culture and self-improvement, the young Guru had immense responsibility as the leader of the community. He was painfully aware of the large threats to the very existence of the Sikhs and the Hindus, the greatest being the internal weakness of his community itself. He realised the need of turning his humiliated community into a nation of saint-soldiers, strong in body, mind and spirit. "He had to turn them away from their innumerable gods and goddesses and bring them to the worship of one God. He had to purify their hearts of the age-old caste prejudices. He had, in short, to unite all conflicting sects and castes into a nation".[11] The Guru had to purge them of their cowardly mentality and to instil into them sentiments of courage and bravery. He had to teach them not to bow before injustice whatever the cost. He concluded that a sense of self-respect and self-reliance had to be produced and worshipped.[12]

Gobind diligently read about the peaceful campaigns against injustice, tyranny and social evils started by Nanak and three succeeding Gurus. He reflected how Guru Hargobind his grandfather had to take up sword to avenge Guru Arjan Dev's killing. Somehow he came to believe that it was necessary for him to unleash the sword against oppression. A ruthless and unscrupulous enemy must be resisted with all power at one's disposal. He regarded it 'Dharam Yudh' or a battle for ideals. The conditions prevailing in his times forced him to take up the sword. His mission became clear to him—it was an obstinate and dogged resistance to evil and unrighteousness. The sword was not to harm the innocent, whether the Hindus or the Muslims, it was to destroy the protagonists of sin, root and branch.

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11 Kartar Singh. *op. cit*, p. 53.

12 Joseph Davey Cunningham. *A history of the Sikhs* (London, 1849), p. 65.

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Gobind, therefore, declared that he would welcome offerings in arms and horses. He invited able-bodied men willing to join his crusade. His crusade was not a fight by Sikhs against Muslims, for he had Muslim devotees and his army included five hundred Pathans.[13] His declaration had a good response. Persons whose fathers and grandfathers had fought with Guru Hargobind flocked to his *darbar*. Besides, the recitation of martial poetry and narratives inculcated in his people a war-like spirit.

The Guru's troubles came from unexpected quarters. The Hill Rajas thought the Guru to be a mere upstart and under-estimated his strength. Raja Bhim Chand of Bilaspur had the audacity to demand from the Guru the white elephant which Raja Ram Rai of Assam had presented to the Guru.[14] The Guru declined to part with the offerings of his devotees. The elephant was demanded with the threat of force. The Guru refused to bow before threats. Raja Bhim Chand succeeded in inciting the other hill chiefs to fight against the Guru. He also bribed away four hundred Pathans from the Guru to join his ranks. They wanted to expel the Guru from Anandpur. Their combined forces attacked him. Gobind met their combined forces six miles out of Paonta at a place called Bhangani. Despite the desertions and unmatched superiority of the Rajputs and Pathans, the Sikhs, most of whom were Hindus of the trading castes, carried the day. The battle of Bhangani was the Master's first baptism in steel.[15] In this battle, many of Guru's brave soldiers including Sango Shah and Jit Mal were killed.[16]

13 Abdul Majid Khan. "Muslim devotees of Guru Gobind Singh," *The Missionary*, 3(10), 1962 : 22—25; Bhagat Singh. "Guru Gobind Singh and the Muslims," *The Sikh Review*. 12(29), 1964 : 12—20.

14 Sukha Singh. *Gur Bilas*, p. 118.

15 Rajinder Singh. "The battle of Bhangani", *The Spokesman*, 1(19-20), 1965 : 19—20 ; Ranjit Singh Kharg 'Battle of Bhangani', *ibid*, 6(3), 1956 : 27-28.

16 Ranbir Singh. *Glimpses of the Divine Masters*, 1964, p. 242.

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Especially noteworthy was the help which the chief of Sadhaura Sayyed Budhu Shah who lost two sons rendered to the Guru.[17] This battle made Gobind and his people confident of their strength and opened the eyes of the hill chiefs as well. For them, now the Guru was a major power to reckon with.

The battle of Bhangani which was fought on flimsy excuses had deeper purposes. The hill chiefs resented Guru's social and religious reforms and his levelling of the castes. Gobind never desired to establish any kingdom of his own, but he constantly desired to punish the evil and break the rotten system which had chained the Hindus and weakened them against the Mughal power. The Guru now came down from Paonta to Anandpur. The attitude of Raja Bhim Chand of Bilaspur also underwent a change. The Mughal expedition under the command of Mijan Khan, Ali Khan and Zulfikar Khan was marching to the hills to realise arrears of revenue from the rebellious chiefs.[18] The Guru was approached for help which he readily gave.. A bloody battle, described in stirring verse by the Guru in his 'Vichitra Natak' was fought in 1690 A. D. near Nadaun in which the Rajas, with the help of the Guru inflicted a severe defeat on the imperial troops. Despite the victory the hill chiefs decided to come to terms with the Mughal Commander in order to avoid further attack. Disgusted with the Chiefs, the Guru returned to Anandpur. The Mughal emperor, however, disapproved of the settlement which transgressed his authority and sent his own son Mouzzam, and General Mirza Beg with large forces to subdue the hill chiefs and the Guru. Mirza Beg inflicted on the hill Rajas defeat after defeat, plundered the area and insulted them. The Rajas were demoralized

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17 Trilochan Singh, *Guru Gobind Singh*, pp. 13-14.

18 For details see Sundar Singh. *The battles of Guru Gobind Singh*, p. 64

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and completely subdued. The Guru was, however, left unmolested, at the advice of Nand Lal, Private Secretary to the Prince.[19] This gave Gobind the desired recess to recoupe his power and strengthen his resources. In the following twelve years, the Guru directed his energy to the reorganisation of his community. He fortified Anandpur and built four fortresses round it namely, Anandgarh, Keshgarh, Lohgarh and Fatehgarh.

The next twelve years of Gobind's life were spent in peace and intellectual activity. The Guru wanted his men to be not only warriors but saints and scholars also. He sent five of his scholarly disciples to Benaras to learn Sanskrit and the Hindu religious texts in order to be in a position to interpret better the writings of the preceding gurus.[20] Later on, the term 'Nirmal Panth' came to be applied exclusively to such persons as the above-mentioned saint scholars. Gobind himself was a poet of considerable talent and wrote heroic poetry. He composed stirring poems which infused a martial spirit in his followers, united them as a fearless group of men devoted to the cause of righteousness and truth. The poets at one time numbering fifty-two, flocked to the Guru's court and sought his patronage. They wrote poetry eulogizing the brave exploits of the heroes who fought against tyranny. Such poetry was recited to the Sikhs who were inspired to act likewise. At the same time, the Guru never forgot to satisfy the spiritual wants of his disciples.

Four sons, Ajit Singh, Jujhar Singh, Zorawar Singh and Fateh Singh were born to his two wives, Sundri and Jito. They

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19 Sukha Singh (*Gur Bilas*, pages 334-35) has placed the coming of Bahadur Shah after the first battle of Anandpur, but he is palpably wrong for the Guru himself in the Vichitra Natak puts this visit after the battle with Hussain.

20 Puran Singh. *The book of ten Masters;* 2nd ed, (Lahore, 1920), p. 63.

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grew in an atmosphere which instilled in them feelings of patriotism and self-respect. The problem of disunity and wrangling among the Sikhs constantly possessed his mind. The decadence which had gradually crept into the mission of Nanak made him restless. He realised that the institution of Masands and the quarrels over succession to the guruship were the two main causes responsible for this deterioration.[21]

The order of Masands became a perfect scandal in the time of Guru Gobind Singh. As they were the agents of the Gurus, they were highly respected. They used to accept the offerings of the disciples on behalf of the gurus and passed these offerings on to the gurus. Most of the Masands succumbed to many temptations and became the object of hate and fear. Instead of preaching Sikhism they exploited the poor peasants for personal ends. The Guru was painfully aware of the high handedness of these Masands. The abolition of this order meant a great loss to the treasury. This, however, did not deter him from giving exemplary punishment to the Masands.[22] The order of the Masands was abolished and it was announced that offerings to the Guru should be made directly.[23]

The succession to the guruship had given rise to family dissensions and disunity. Although Gobind had four sons, yet he wanted to end the line of personal gurus and invest the guruship in something permanent and inviolable. In this, the Granth Sahib and the Panchayat offered an admirable solution. The Granth Sahib enjoyed universal following and guided the spiritual life of the Sikhs. The Panchayat (Panth) could handle

21 Darbara Singh, "Guru Gobind Singh's momentous decisions," *The Spokesman*, 15(17-18), 1965 : 25-26; Hira Singh Dard, "Gadi-dari ate Guru Gobind Singh Ji" *Phulwari*, 14 (12), 1938 : 15—19.

22 Lachman Singh. *op. cit.* pp. 28-29

23 Teja Singh Ganda Singh. *A short history of the Sikhs*, p. 70.

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the secular matters. Thus the Granth and the Panth could become the spiritual and the secular gurus.

The Guru went to the hills and was absorbed in deep meditation. His mission became all the more clear to him—"Go and spread Dharma (righteousness) everywhere, seize and smash the evildoers—Go and spread Dharma everywhere and stop people from acts of perverseness."—'Bachittar Natak.' He also realised that his mission could not be achieved without unanimity among the various castes and without creating in people a sense of nationalism. He had to create a united self-respecting and self-reliant, God-fearing, brave and pure community. He had to show them the path by treading which people would dedicate themselves to God and to the love and service of humanity.

It was time to take practical steps to fulfil his mission. In 1699, he sent messages to his followers to gather at Anandpur for the festival of the first of Baisakh. The response to the Guru's invitation was very encouraging. After the morning service Guru appeared before the congregation with his sword unsheathed and demanded one man for sacrifice. After some hesitation, Daya Ram offered himself. The Guru took the heroic Daya Ram to his tent and a little later reappeared before the crowd with his sword dripping with blood and asked for another victim. The crowd trembled and thought that the Guru had lost his balance. But one by one, five men were taken for a sacrifice into the tent. Then the Guru came out with five devotees (he had killed goats instead) before the congregation to the great wonder of the audience. He announced before the crowd that the Beloved Five (Panj Pyaras) were to be the nucleus of a new community to be called the Khalsa or the pure that he was raising.[24]

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24 Puran Chand Mehta. 'Father of Indian democracy', *The Spokesman*, 10 (14), 1960 : 38.

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He baptised the Panj Pyaras in a novel manner; he had introduced initiation into his brotherhood. He mixed some sugar in water and stirred it with edged dagger. All this while to sanctify the water he recited hymns in praise of the Lord.[25] The five who hitherto had belonged to different Hindu castes (one Khatri, one Brahman and three Sudras) were made to drink out of the same bowl to signify their initiation into the casteless fraternity of the Khalsa.[26] They were made to shout aloud 'Wah-i-Guru ji ka Khalsa, Wah-i-Guru ji ki Fateh' (The Khalsa is of the divine teacher. Victory is of the divine teacher).[27]

Having initiated the five Sikhs into the fraternity of the Khalsa, Gobind asked them to baptise him in the same manner into the new brotherhood. The Guru was no longer their superior and claimed no higher privileges than those he had allowed them. He was a democrat to the core. He merged his entity in the Khalsa.[28]

They were given one family name 'Singh' with Guru Gobind Singh as their father and Sahib Devan as their mother. The baptism symbolised a rebirth. The initiated persons were considered as having renounced their previous occupations (Kritnas) for that of soldiering, of having severed their family ties (Kulnas) to become the family of Gobind; of having discarded their earlier creeds (Dharam nas) for the creed of Khalsa; and having

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25 He selected hymns from Guru Nanak's *Jap*, Guru Amar Das's *Anand* and added his own which later constituted *Das Swayyas* and *Benti Chaupai*.

26 Surindar Singh Kohli. "Guru Gobind Singh and the Khalsa," *The Spokesman* 13 (33), 1964 : 52-53; Teja Singh. "The Khalsa Panth," *The Missionary*, 2 (5), 1960 : 19—26.

27 Indubhusan Banerjee. *Evolution of the Khalsa*, Vol. II (Calcutta, 1947) p. 115.

28 Narain Singh. *Guru Gobind Singh retold*, p. 237.

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given up all ritual (Karam nas) except that sanctioned by the Sikh faith.[29]

Five symbols were prescribed for the Khalsa.[30] They were to keep their hair and beard unshaven (*kes*); they were to carry a comb (*kangha*) to keep the hair tidy; they were to wear a knee-length pair of breaches (*kach*); for soldiering they were to carry a steel bracelet (*kara*) on their right wrist, symbolising discipline and finally they were to be always armed with *kirpan* (sabre) for the destruction of evil and injustice. The Guru also asked the Sikhs to observe some rules in their daily conduct. They were not to cut their hair, they were not to smoke or chew tobacco; they were not to consume alcoholic drinks; they were to eat only *jhatka* meat, and they were not to attack and molest the person of Muslim women.[31]

Thus was created the Khalsa, the community of saint-soldiers. With one stroke, the Guru did away with all caste-prejudices, the feelings of superiority and inferiority and blended all the castes into one fraternity which was to do the divine will, destroy evil and promote righteousness. He inculcated in the Khalsa the spirit of confidence and self-reliance.

It is recorded in the Sikh chronicles that the baptism of twenty thousand Sikhs at Anandpur was followed by mass baptism all over Northern India.[32] Within a few months of the ceremony, the pacifist Sikhs were magically transformed into a militant brotherhood of crusaders. Such was the power of the Guru's personality that his word was considered a gospel. Thus "Gobind trained the sparrow to hunt the hawk and one

29 John Clark Archer. *The Sikhs*, p. 195.

30 Kapur Singh. *Baisakhi of Guru Gobind Singh*, pp. 137—154.

31 Indubhusan Banerji. *op. cit.* p. 116.

32 Teja Singh Ganda Singh. *A short history of the Sikhs*, Vol. I, P. 69

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man to fight a legion". No wonder, Gobind Singh's power and influence increased. The quality as well as the number of his followers increased manifold, and they were full of new spirit and zeal.

While the creation of the Khalsa gave confidence in the Sikhs it struck terror into the hearts of the hill chiefs. They lost no time in realising fully the danger which this newly inspired community posed to their religion and to their existence. They, therefore, took immediate steps to eject the Guru from the hills. The Guru wanted peace for the spread of his mission whereas battle was forced on him. Raja Bhim Chand of Bilaspur ordered him to pay the rent for the territory (Anandpur) he occupied. When the Guru refused to accede to their demand suggesting that the land had been bought free-hold by his father and he was not liable to pay the rent. The exasperated Rajas formed a second alliance against the Guru and attacked him with a force of twenty thousand. The Guru succeeded in defeating them and plundering them with a force of only eight thousand Sikhs. The Rajas were not utterly demoralised and crestfallen. In entreating tones they petitioned to Aurangzeb for help apprising him of the grave danger.[33] Guru Gobind Singh was rapidly becoming a menace for the very foundation of the Mughal empire. The Mughal Emperor was alarmed on receiving this petition and forthwith ordered the Governor of Sirhind and Lahore to punish the Guru.[34] The Mughal forces actively supplemented by twenty-two hill Rajas attacked the Guru who came out to meet them at Kirtpur. The Sikhs fought with unparalleled bravery against heavy odds but had to retreat back to Anandpur where the Guru fortified himself. The imperial army laid siege to the fort and cut off all communications and supplies. The Sikhs held on doggedly and perseveringly till the provisions were totally exhausted

33 M. A. Macauliffe. *The Sikh Religions,* Vol. V. p. 121.
34 Lachman Singh. *op. cit.* p. 99.

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and the Guru was left with no alternative but to leave the fort at any risk. Contrary to their most solemn oaths[35] for the safe conduct of the Guru, the royal forces and the hillmen pursued the small band of the Guru and attacked them. In the confusion, the Guru was separated from his wives, mother and two sons and succeeded in reaching Chamkaur with his two sons and about forty Sikhs while the advance of the royal army[36] was checked by Udam Singh and some Sikhs till they fought to a finish. Great was the gallantry and magnificent was the fight and courage shown by Gobind's forty Sikhs and his two sons at Chamkaur. Every few hours some of them would come out of the small fortress and fought against thousands who were themselves wonderstruck. Ajit Singh and Jujhar Singh, the Guru's eldest sons, fell fighting bravely.[37] The Guru escaped with two Sikhs under the cover of darkness while the royal forces celebrated their complete victory over the Guru by killing Sant Singh, a Sikh who closely resembled the Guru.[38]

Wandering through darkness, Gobind Singh reached Machhiwara where two Pathans whom he knew, saved his life from the imperial troops, carrying him in a cushioned palanquin and declaring him Pir of Uchch. Gobind Singh reached Jatpura as determined as ever. Here he learnt of the execution of his two sons, Zorawar Singh aged nine, and Fateh Singh aged seven, by the Governor of Sirhind and the death of his mother from shocks.[39] He received the news with complete equanimity and calm. He was fighting for his ideals and no sacrifice was too great for their achievement. At Kotkapura, thousands of Sikhs flocked to the flag of the Guru to help him avenge the execution of his two sons.

35 Kartar Singh. *op. cit*, p. 183.
36 Khushwant Singh. *A history of the Sikhs*, V. I, p. 91.
37 Malcolm. *Sketch of the Sikhs*, p. 65.
38 Joseph Davey Cunningham. *op. cit.*, p. 71.
39 C. H. Payne. *A short history of the Sikhs*. p. 40.

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The forces of Wazir Khan, the Governor of Sirhind, again pursued him and overtook him at Khindrana. The Sikhs fought bravely and the royal army was compelled to retire because of heat and scarcity of water. In commemoration of the bravery of those who fell fighting there, the Guru renamed the village as Muktsar or the pool of salvation.[40]

The Guru stayed at Muktsar for some time and baptised thousands of Jats of Malwa region into the Khalsa brotherhood. Then he went to Talwandi now called Damdama Sahib where he rested for some time. Here he dictated the whole of *Adi Granth* to Bhai Mani Singh who later played a glorious role in the Sikh history.[41] Here he received a letter from Aurangzeb asking him to come to Delhi. The Guru wrote a long letter to the emperor condemning him for the merciless atrocities committed by his men on his family and castigating him for his bigotry and fanaticism. Justifying his recourse to the sword as the ultimate remedy, he threadbared the hollowness of their solemn oaths.[42] It is recorded that Aurangzeb invited the Guru to meet him,[43] and before the Guru reached Rajputana to meet him, Aurangzeb died on March 2, 1707.

Gobind Singh helped Bahadur Shah in the battle of succession[44] firstly because he was the right heir to the throne and secondly because Bahadur Shah had shown consideration to him in his quarrels against the hill chiefs. The Guru was warmly welcomed at Agra by the emperor who presented him a jewelled scarf and gifts worth Rs. 60,000/-.[45] Thereafter Bahadur Shah

40 The Guru blessed these forty martyrs as the Muktas (or the saved ones), and mention of whom is made in the daily Sikh prayer.

41 Ganda Singh. *Last days of Guru Gobind Singh*, p. 14.

42 For details see Kartar Singh. *op. cit*, 1951, p. 243.

43 *Ibid*, 247.

44 Teja Singh Ganda Singh. *op. cit*, p. 76, Guru is said to have actually participated in the battle of Jajau on 8th June, 1707.

45 *Ibid*, 77.

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left for the Deccan through Rajputana to suppress the rebellion by his brother. Gobind Singh followed him with some Sikhs and reached Nander, a small town on the banks of Godavari in September 1707 and encamped there. Here he met Banda Bairagi, a name too well known to be explained here. None was disallowed to attend the Guru's prayer meetings, two young Pathans apparently the hirelings of Wazir Khan, Governor of Sirhind stabbed Guru in the abdomen.[46] The assassins were immediately slain and the Guru's wounds were stitched. There was every hope of his recovery[47] but after a few days the stitches burst and realizing that his end was near the Guru assembled his followers and instructed them to regard the Granth Sahib as their visible Guru and spiritual guide.

After the instruction and prayers the Guru died. It occurred at about mid-night on October 7, 1708.[48] Summing up his life Dr. Gopal Singh writes : "Thus ended at the young age of forty-two, an amazing character in the history of the human race. Assuming secular and spiritual responsibilities for not only his immediate followers, but for human freedom in this sub-continent, for man's dignity and his right to his personal beliefs and ways of life, at the tender age of nine, fatherless, surrounded by jealous and intriguing members of his ancestral family, but the hill chiefs around and above all the Mughal emperor and his viceroys, he gave new secular hope and spiritual dynamism to a whole people. He moulded out of sheer clay, men and women of steel, sparrows who could pounce upon the hawks and tear

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46 Kirpal Singh. "Facts about the martyrdom of Guru Gobind Singh Ji", *The Spokesman*, 3 (1), 1953 : 3.

47 It is said that Bahadur Shah took personal interest in the recovery of the Guru and sent an English Surgeon by the name of Cole to attend to the Guru. See Dhyan Singh. *Dasam Patshahi Antam Kautak.*

48 See *Guru Sobha* by Senapat, a Court Poet of Guru Gobind Singh and *Last days of Guru Gobind Singh* by Dr. Ganda Singh.

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them open."[49] A Muslim historian who was by no means adulatingly attached to Gobind Singh's memory says, "He is a king on his Masand, yet the poorest among the poor, a faqir in the society of the Khalsa. He is a born statesman and yet a saint, for he knows no guile; a law giver in the pulpit, and a champion in the field."[50] Though he could not actually break the chains that bound his nation, he had set their soul free and inspired them to achieve glorious heights of freedom.

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49 Dr. Gopal Singh, *Guru Gobind Singh*, p. 73.
50 Sayyad Mohd. *Latif. History of the Punjab.* p. 270.

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ACHIEVEMENTS
see also
BIOGRAPHIES

1 ANAND, BARKAT SINGH. *Degh Tegh Fateh.* Amritsar, Jawahar Singh Kirpal Singh, 1952. 224 p.

(P)

Feats, activities, achievements and ideals of tenth Guru have been discussed.

2 BAHADUR SINGH, ED. "Guru Gobind Singh's achievements," *The Spokesman*, 10(1), 1960: 7-8.

(E)

Guru Gobind Singh carried on Guru Nanak's mission. His mission was many-faceted. 'Nam' or God-realisation was the apex and climax of the mission. Guru Nanak was God-immersed, God-intoxicated and so was Guru Gobind Singh.

3 ———. "Guru Gobind Singh's miracle," *The Spokesman*, 7(14—15), 1957 : 7.

(E)

Elevation of man. The Guru made his disciples his own equals at whose hands he accepted his own baptism. Democratic basis of Sikh faith. Also published in *The Spokesman*, 6(14—15). 1956 : 9.

4 ———. "India's debt to Guru Gobind Singh," *The Spokesman*, 7(1), 1957 : 5.

(E)

Stupendous was his task. The Punjab Rajputs quailed and trembled when he urged them to rise against the intolerant rule. The masses were fear-stricken. Guru Gobind Singh created heroes out of earth clods. He turned poltroons into death-defying martyrs and lo, the Mughal rule of the Punjab was paralysed.

5 ———. "The miracle of Guru Gobind Singh," *The Spokesman*, 10(14), 1960 : 15.

(E)

The tenth Guru had designed the Khalsa to be spiritually sublime, morally stainless, intellectually eminent, culturally charming, ardently patriotic and physically grand.

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6 BAHADUR SINGH, ED. "A true patriot," *The Spokesman*, 13(18—19), 1963 : 7.

(E)

Guru Gobind Singh was a great scholar, a renowned general, a fine soldier and a shrewd organizer. But his greatest achievement was his conversion of the chicken-hearted, frail and downtrodden individuals into brave lions and courageous and self-respecting patriots who would sacrifice their all for the country and the community.

7 BALWANT SINGH. "Guru Gobind Singh's Khalsa," *The Spokesman*, 12(33), 1963 : 28,65.

(E)

The Guru then started militarising his followers. He himself trained and drilled them. He himself was their Commander. In the initial stages, his men shot clods of earth at one another in mock-fights. Riding, fencing, racing and tent-pegging were sedulously practised.

8 ———. "Guru Gobind Singh paved the way for India's freedom," *The Spokesman*, 5(1), 1955 : 19—20.

(E)

From slavery to sovereignty—The Supreme Commander transformed the timid into tough, tougher than steel, with a spirit to resist and the will to do and die.

9 ———. "The miracle worker," *The Spokesman*, 7(1), 1957 : 13.

(E)

Guru Gobind Singh is indeed a riddle. To be great is to be misunderstood. Not many understand him aright. At times, for sixteen hours together, he was in a trance, singing "Tui, Tui, Tui,....."

10 BHARPUR SINGH. "The Sikhs and the defence," *The Spokesman*, 15(17—18), 1965 : 28.

(E)

Guru Gobind Singh was destined to play a role in his country's history which no one before him had undertaken; it is no over-statement to say that he changed the course of India's destiny.

11 BINGLEY, A. H. *Sikhs*. Calcutta, Government Publication pp. 15—16.

(E)

"Govind Singh, the last and the most famous of the Gurus was only fifteen years of age when his father was tortured and martyred by the Mughals. Under him, the fraternity which had sprung into existence as a quietest sect of a purely religious nature, had become a military society of doubtful character, developed into the political organization, which was to rule the greater part of Northern India".

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The book is divided into five chapters, namely, History and origin—Classification and Geographical Distribution—Religion, Customs, Sects, Festivals and Fairs—Characteristics—Recruiting—with two appendixes.

12 DANISHWAR, MUNSHI. *Miftah-ul-Tawarikh*. Kanpur, Nawal Kishore Press, 1867. 424 p.

(Per)

A ttudy of the 10th Guru's life and achievements vis-a-vis other Gurus.

13 DHARAM PAUL. "Divine faith healer", *The Spokesman*, 11(13—14), 1961 : 66.

(E)

The master mind Guru Gobind Singh showed it through his own life that it is the calm, forgiving, equable, well-balanced and spiritually harnessed mind that does the greatest amount of a hero's work.

14 GILL, PIARA SINGH. "Sri Guru Gobind Singh Ji ate Beer Shastar," *Ajit* 24(100), April 13, 1966 : 11.

(P)

Defence—in all aspects of life—and especially self-defence has many forms: individual, corporate or organised, or defence through one's personality or will. Guru was in favour of corporate defence and decorated himself with some weapons—ready to defend himself.

15 GOUGH, CHARLES GEN. AND INNES, ARTHUR D. *The Sikhs and the Sikh Wars*. London, A. D. James & Co. 1897. 304 p.

(E)

The work is divided into four books, each book with chapters and sub-chapters.

Chapter III of the first book narrates the growth of the Sikhs and it refers to Guru Gobind Singh on page 19 and 20. The author sums up in two pages the spirit inculcated by Guru Gobind Singh among his followers. Able, high-minded and ambitious, he was a religious enthusiast with a mission and a son with a murdered father to avenge. His followers were inspired with his own enthusiasm. They believed him to be the special favourite of Heaven. He proclaimed the Faith anew; he announced a new initiation. Henceforth the Sikhs were to be bound together by a closer tie.

16 GOVIND SINGH MANSUKHANI. "Cultural heritage of Guru Govind Singh," *The Spokesman*, 2(1), 1952 : 11.

(E)

The article is divided into three sub-heads : such as, Cultural background, Poetic achievement, Perfect man. Under the head

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'Poetic achievement', the author writes :

"The great epics of India were rendered into Panjabi in 'Chandi ka charitra.' The Guru roused the innate heroism of his followers by the presentation of a symbolic fight of Chandi with the forces of evil; the Sikhs were called upon to fight against tyranny and evil rampant in the days of Aurangzeb. Emphasis is laid here on the martial exploits of ancient warriors with all the realism, thrill and excitement of soul-stirring poetry.

17 GURBUX SINGH SHAMSHER, TR. "Guru Gobind Singh," *Phulwari*, 14(1), 1938 : 21—29.

(P)

The translator has collected opinions of various authors about the achievements and a character estimate of Guru Gobind Singh.

18 GURMUKH SINGH, TR. *Sikh itihas*. Ludhiana, Lahore Book Shop, 1951. 800 p.

(P)

It is a translation in Panjabi of the 'History of the Sikhs' originally written by J. D. Cunningham in English. The author has summed up in brief the achievements of Guru Gobind Singh in forty pages, i. e. 134 to 175.

19 HARDAYAL SINGH. "The challenge was met", *The Spokesman*, 11-A (33-34), 1962 : 69.

(E)

The great Guru succeeded permanently in placing the devotees of Vedas in a position where the fears of their being overshadowed by Islam were falsified once for all.

20 HARNAM SINGH. "Abeh dan dita", *Phulwari*, 7(2), 1930 : 45-46.

(P)

Guru Gobind Singh tries to remove the weaknesses of the nervous system of the down-trodden who tremble on the sight of the Mughals due to their cruelties.

21 HUKAM SINGH, ED. "The Gurpurb and Sikhs", *The Spokesman*, 6(3), 1956 : 5.

(E)

Guru Gobind Singh's fight with Aurangzeb over the issue of religious tolerance was a link and a stage in India's ultimate achievement of freedom. The heroic disciples of the Guru shattered the Mughal empire.

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22 HUKAM SINGH. "Guru Gobind Singh's ideals and achievements," *The Spokesman*, 3(14—15), 1953 : 7.

(E)

The author enumerates the achievements of Guru Gobind Singh who sacrificed every thing for the emancipation of the down-trodden and inspires the Sikhs to prove worthy of Guru Nanak.

23 JOSHI, N. B. "The great inspirer", *The Sikh Review*, 10(1), 1962 : 34-35.

(E)

The struggles of Sri Guru Gobind, throughout his life are examples of matchless bravery, heroic deeds and chivalry, that infuse a spirit of courage and fortitude in the people and specially among the lovers of freedom in the world.

24 KALRA, MOHAN SINGH, ED. "Fruitful commemorations", *The Sikh Review*, 12(137), 1965 : 2-3.

(E)

Guru Gobind Singh's birthday anniversary calls to our mind a saga of courage and sacrifice of which he was the central actor.

25 KAPUR, PRITHIPAL SINGH. *Punjab da virsa*. Jullundur, New Book Co., 1966. pp. 88—92.

(P)

Guru Gobind Singh gave an invincible faith for righteous cause for which he created the Khalsa. This was his greatest gift to the people of the Punjab.

26 KOHLI, SURINDAR SINGH. *Guru Gobind Singh Ji te Khalsa*. Delhi. Juindi Janta Publications, 1948. 32. p.

(P)

Guru's own achievements and especially creation of Khalsa are the landmarks in Sikh history having an indelible impact on posterity.

27 KULKARNI, V. B. *Heroes who made history*. Bombay, Hind Kitabs, 1951. pp. 104—111.

(E)

The article entitled "Guru Gobind Singh" contains the historical background of the foundation and development of Sikhism. It traces the rise of the 10th Guru, creation of the Khalsa and the battles fought. The author adds that "Guru Gobind Singh was a humble seeker after truth. Though he felt that his mission was divinely inspired, he never claimed for his writings the merits of a direct transcription of the words of God."

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28 MEHTA, PURAN CHAND. "Achievements of Guru Gobind Singh," *The Spokesman*, 13(18-19), 1963 : 21.

(E)

In a short time he prepared an army and his armoury became full of weapons, and in 1699 on the Baisakhi day he laid the foundation of Sikh Panth. In a short time his band of patriots blunted the edge of Moghul repression, faced death and rejoiced at the sufferings and tyrannies perpetrated on them.

29 ———. "Gobind is the glory of free India," *The Spokesman*, 10(1), 1960 : 27.

(E)

He performed wonders and by dint of his spiritual force struck at the root of autocratic rule and shattered it to pieces.

30 PARMANAND, BHAI. *Tarikh-i-Punjab*. Lahore, Lajpat Rai & Sons, pp. 310—320.

(U)

It refers to the achievements of Guru Gobind Singh during his life time.

31 PEACE, M. L. "Guru Gobind Singh as a nation builder," *The Spokesman* 13(33), 1964 : 67-68, 70.

(E)

"Guru Gobind Singh, the 10th incarnation of Baba Nanak continued his mission against heavy odds. He must build the Indian nation. He must uproot all disintegrating elements. He must banish untouchability. He must remove the inequality existing between the different sections of the Hindu community . . . Precisely speaking, he must build the Indian nation."—*Author*.

32 RAJINDER SINGH. "The struggle against oppression", *The Spokesman*, 10(1), 1960 : 13-14.

(E)

Soon after his accession to Guruship in 1675, Guru Gobind Singh was called upon to prepare for a gigantic struggle against the mighty Mughals, who were bent upon exterminating the Hindus root and branch. His path was beset with stupendous difficulties. The edge of Mughal repression was growing sharper day by day.

33 SAMPATH, P.N. "Guru Gobind Singh," *Sant Sipahi*, 7(1), 1952 : 29.

(E)

He engrafted the courage of a soldier upon the enthusiasm of the devotee. He achieved perfection as an organiser, as a poet, as a genius, as a soldier and as a saint.

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34 SANGAT SINGH. " The achievement of Guru Gobind Singh;" *The Spokesman*, 19(13-14), 1959: 14.

(E)

The article is divided into eight sub-heads such as, His mission, Saviour of Hinduism, Creator of Khalsa, No enemy of Islam, A soldier, A man of letters, Believer in democracy, A beacon.

35 ———. "The character and achievements of Guru Gobind Singh," *The Spokesman*, 7(2), 1957 : 5.

(E)

Gobind Singh, a multi-sided personality had a very deep impact on history as a man, with a divine spark. Descriptive study. Also published in *The Spokesman*, 15(17-18), 1965 : 19 and in *The Sikh Review*, 5(4), 1957 : 59—62.

36 SATBIR SINGH. "Param Purakh ka dasa," *Sant Sipahi*, 7(1), 1952 : 35.

(P)

The article sums up various services rendered by Guru Gobind Singh to the oppressed nation.

37 SATNAM SINGH, GIANI. "Himala kingri da Sultan," *Phulwari*, 1(2), 1925 : 53—57.

(P)

The article inspires the Sikhs to follow the path shown by Guru Gobind Singh.

38 SINGH, K. "Guru Gobind Singh as a warrior," *The Sikh Review*, 10(1), 1962 : 19—29.

(E)

The article is divided into four sub-heads such as, The foundation of the Khalsa. The achievements of the Khalsa, A many-sided personality, The mystic and the poet.

39 SUNDAR SINGH. *Shri Guru Gobind Singh Ji ka Sankshipt itihas*. Lucknow, the author, 1927.

(H)

A study of the personality and achievements of the tenth Guru in historical perspective.

40 TEJA SINGH. "Guru Gobind Singh and his outstanding achievements," *The Spokesman*, 14(19-20), 1965 : 11-12.

(E)

The author has described how on the sacrifice of Guru Teg Bahadur heavy responsibility to lead the Sikhs fell on the young Guru Gobind Singh. Contributions in the literary field and creation of the Khalsa are some of the most outstanding achievements of the Guru.

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41 TEJA SINGH. "Guru Gobind Singh: embodiment of highest virtues," *The Spokesman*, 14(32-33), 1965: 45.

(E)

Guru Gobind Singh's contribution towards national reconstruction, regeneration and solidarity is unique.

42 TRIVEDI, C. M. "Guru Gobind Singh faced overwhelming odds, underwent untold sufferings and privations," *The Spokesman*, 2(50-51); 1952: 7.

(E)

Message from Shri Chandulal Trivedi, I. C. S., Governor of Punjab on the occasion of Guru Gobind Singh's birthday. "Guru Gobind Singh was the last of the great Sikh Gurus who consolidated the achievements of his predecessors by welding together and infusing fresh vigour and vitality among his followers to fight tyranny."

43 VAJPEYI ONKARNATH. *Guru Gobind Singh*. Prayag, Onkar Press, 1927.

(H)

A succinct study of the tenth Guru's life and achievements.

44 VASWANI, T. L. "Among immortals of history", *The Spokesman*, 4(1-2), 1954: 3.

(E)

Virtue survives the grave. Lives of great men remind us—Breaking the force of Mughal imperialism and building up The KHALSA, he became a saviour, saint and scholar,—a prophet. From human maturity, his personality elevated itself to divine levels by his own ideas and deeds.

45 ———. "The call of the beloved," *The Spokesman*, 10(49), 1960: 3-4.

(E)

"The Khalsa was meant by the Guru to be a symbol of true democracy. Members of the Khalsa dined together and worshipped together. The one great vow taken by every member of the Khalsa was 'service.'

Also published in *The Spokesman*, 6(14-15), 1956: 3.

46 ———. *In the Sikh sanctuary*. Madras, Ganesh, 1922. 95 p.

(E)

The third chapter of the book i.e. "Prophet of freedom.' (page 29—35) deals with Guru Gobind Singh and sums up in brief the achievements of Shri Guru Gobind Singh. The author repudiates the remarks of a western critic who has compared Guru Gobind Singh to Napoleon. "Napoleon was a great soldier, a great military general whereas Guru Gobind Singh was a warrior, saint and he was

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entirely without the pride or self-consciousness of Napoleon. To read his hymns is to know how humble was this mighty man of action."

The style of the author is very simple, lucid and convincing.

47 VASWANI, T. L. "The rider on the white horse," *The Spokesman*, 13(33), 1964: 23.

(E)

The creation of the Khalsa was the crowning achievement of Guru Gobind Singh. The Khalsa was a call to the Sikh community and the Indian people.

48 VIR SINGH, BHAI. "Guru Gobind Singh Ji adauti hai," *Khalsa Samachar*, 15th January, 1902.

(P)

A narrative article deals with the achievements of Guru Gobind Singh.

49 ———. *Sri Kalgidhar Chamatkar*. Amritsar, Khalsa Samachar, 1959. 514 p.

(P)

A detailed and reflective study of Guru's life and achievements.

ANANDPUR

see also

SHRINES

50 "ANANDPUR SAHIB: the birthplace of Khalsa; ancient Rishis abode and a natural beauty spot, future hub of rejuvenated Punjab," *The Spokesman*, 2(34), 1952: 6.

(E)

Anandpur—a pivotal place around which so to say Sikh History revolves. Symbol and nucleus of the tenth Guru's diffusing virtue and valour, sense and sensibility.

51 BALBIR SINGH. "Guru Gobind Singh's life at Anandpur Sahib," *The Spokesman*, 12(33), 1963: 53.

(E)

Anandpur Sahib, literally meaning the city of joy, which was founded in the 17th century by Guru Teg Bahadur, is closely associated with the life of Guru Gobind Singh and the birth of the Khalsa.

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52 BALWANT SINGH PREMI. "Anandpur, jithe kranti-kari Panth di sirjana hoi," *Ajit*, 21(103), April 13, 1963: 12 p.

(P)

Nucleus of Sikh nation, Anandpur Sahib, was really the foundation head of energy, vigour and sacrifice. Interesting, varied and detailed study.

53 ———. "Gurdwara Qila Anandgarh Sahib," *Ajit*, 20(339), January 2, 1963: 13 p.

(P)

An abode of peace and friendship, equality and fraternity, a study of the Gurdwara, from its very inception and its historical importance.

54 BHARPUR SINGH. "Anandpur Sahib," *The Spokesman*, 11-A (20-21), 1962: 25.

(E)

Anandpur Sahib is one of the most important centres of Sikh pilgrimage besides being one of the four Takhts (thrones) of Sikh community.

55 HARBANS SINGH. "Anandpur: birthplace of the Khalsa," *The Sikh Review*, 6(4), 1958: 23—27.

(E)

The article is divided into seven sub-heads, such as, Founded by Guru Teg Bahadur, Gobind Singh's 25 years at Anandpur, Dramatic episode, 20,000 people baptized, Anandpur rebuilt, Guru Gobind Singh's musket, Emperor's sword preserved.

56 HARNAM SINGH. "Anandpur, the city of bliss," *The Spokesman*, 2(2), 1952 : 8, 10.

(E)

The story of Anandpur, founded by Guru Gobind Singh in the lower Himalayas, and the influence the small republic produced on the Khalsa, the Sikh commonwealth, are topics of permanent interest. Anandpur—City of Bliss—disseminates the varied activities of the Guru in religious, social, military and political fields.

57 ———. "Anandpur: the first republic in the world," *The Sikh Review*, 5(1), 1957: 54—60.

(E)

"If I could sum up the position of the people at Anandpur, I would say that it was well realised by the people there that distinctions based on religion, property or caste were at the root of much of the misery and suffering in the world; that it was not through distrust, competition on monopolies that one could bring peace and joy in the world but by sympathy, cooperation, service, and sacrifice that, that way lay the salvation of the world."—Author.

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58 JOGINDER SINGH. "Guru Gobind Singh te Anandpur," *Jathedar*, 4(101), April 12, 1964; 9 p.

(P)

Abode of peace, and tranquillity and heavenly bliss—Anandpur Sahib is a symbol of higher values of life. An interesting study of literary centre of the Sikhs.

59 KAPUR, P. P. "Anandpur: the birthplace of the Khalsa," *Advance*, 1(3), 1954: 30-31.

(E)

The author has mentioned its historical importance and various incidents happened there during the life of Guru Teg Bahadur and Guru Gobind Singh.

60 KARTAR SINGH HITKARI. *Yatra Sri Anandpur Sahib*. Lahore, Gurmat Tract Society, 32 p.

(P)

Gives a bird's eye view of the shrines relating to the life of Guru Gobind Singh at Anandpur Sahib.

61 KHULLER, K. K. "Anandpur Sahib, its historic role," *The Spokesman*, 4(1-2), 1954: 23.

(E)

The article describes the early career of the tenth Guru at Anandpur, how he grew up and learnt the art of warfare and other languages. The article is further discussed under two sub-heads, such as, Creation of Khalsa, Abolition of caste.

62 NARAIN DASS, BHAI. "Anandpur Sahib," *Prabhat*, 20(357), December 30, 1962: 6.

(U)

Symbolic, historical and cultural importance of Anandpur Sahib in Sikh history.

63 RANJEET SINGH. "Anandpur : the city of bliss," *The Spokesman*. 14(19-20), 1965: 15-16.

(E)

The article describes how Makhowal was purchased by Guru Teg Bahadur and later on developed. The activities connected with the life of Guru Gobind Singh are fully described.

64 SANTOKH SINGH. "Anandpur Sahib da itihas," *Phulwari*, 10(27), 1933, 129—143.

(P)

It is a brief history of Anandpur Sahib, described by the author with minute details of forts and other places around it. The article is divided into two parts, i. e. second half of the article is found in the next issue of the *Phulwari*, 10(3), 1934, 177—186.

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65 SARDUL SINGH. "Anandpuri," *Phulwari*, 3(39), 1928, 218—226.

(P)

The author has described the activities of Guru Gobind Singh at Anandpur and has further divided them into three parts, i. e. religious, cultural and political.

66 ———. "Anandpur Sahib : the city of joy," *The Spokesman*, 4(1-2), 1954: 13-14.

(E)

The story of Anandpur, the 'city of joy' founded by Guru Gobind Singh in the lower Himalayas, and the influence of the small republic produced on the Khalsa, the Sikh commonwealth, are topics of permanent interest.

67 VASWANI, T.L. "At Anandpur," *The Sikh Review*, 3(4), 1955 : 5-6.

(E)

Anandpur became a centre where all castes were blended in one brotherhood, one fellowship, and all creeds were fused in the one creed of service and sacrifice.

68 ———. "A picture from Anandpur," *The Spokesman*, 6(3), 1956 : 3-4.

(E)

The article describes the development of Sikhism as founded by Guru Nanak and nurtured by the later Gurus. It further describes the atmosphere at Anandpur during the life time of Guru Gobind Singh.

ANECDOTES

69 AMAR SINGH, GIANI. "Braham Giani ki ascharj katha," *Sant Sipahi*, 12(13), 1957 : 15.

(P)

Narrates the story of Ram Kaur, a devotee of Guru Gobind Singh whose delicate touch has made him Braham Giani. He used to narrate the events of Guruji's life which have been recorded by Bhai Sahib Singh Ji.

70 BALWANT SINGH. "Anecdotes about tenth Guru", *The Spokesman*, 4(1-2), 1954 : 22.

(E)

The article lists six anecdotes concerning the life of Guru Gobind Singh.

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71 BALWANT SINGH DATA. "Sri Kalgidhar Ji de darshan," *Phulwari*, 7(2), 1930 : 61—63.

(P)

Article describes two stories from the life of Guru Gobind Singh.

72 GURBUX SINGH, BHAI. *Patshahi Daswi Sau Sakhi*. Amritsar, Buta Singh Partap Singh, 1962, 312 p.

(P)

A book of one hundred 'sakhis' or stories relating to the religion of the Sikhs as explained by Guru Gobind Singh. It is said to have been compiled by Bhai Gurbux Singh, a contemporary of the tenth Guru. But the work seems to have been interpolated as late as about 1840.

73 GURPRIT KAUR. "Trial by fire", *The Sikh Review*, 5(1), 1957 : 61—62.

(E)

A short story describing the incident where the Guru was presented with a weapon whom he wanted to test over a living Sikh as a target.

74 LADHA SINGH. "Guru Gobind Singh and Raja Rattan Rai," *The Spokesman*, 11-A (20-21), 1962 : 31.

(E)

Article describes the visit of Raja Rattan Rai to the court of Guru Gobind Singh.

75 KAPUR SINGH. "The way of the Gurus : an empty hand or an empty heart," *The Sikh Review*, 10(4), 1962 : 8—12.

(E)

The author has narrated a story from the life of Guru Gobind Singh which he has culled from Mahakavi Santokh Singh's Gurpratap-suryoday (III v. 23). Also published in *The Spokesman*, 10(49), 1960 : 11—12.

76 KARAM SINGH. "Rangrate ya Mazhabi Singh," *Phulwari*, 4(9), 1928 : 757—760.

(P)

The author narrates the history how scheduled castes became 'Mazhabi Singhs' in due course.

77 *Katha Puran Mashi Sri Guru Gobind Singh Ji*. Amritsar, Ladha Singh Kartar Singh, 25 p.

(P)

A collection of few stories related to Guru Gobind Singh during his stay at Nander. Number of miracles has been assigned to Guru Ji in these stories.

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78 PEACE, M.L. "Ibrahim becomes Ajmer Singh," *The Sikh Review*, 12(125), 1964 : 35—36.

(E)

A historical incident of conversion of one Ibrahim from Islam to Sikhism is narrated.

79 ———. "When Guru Gobind Singh had to live on flowers," *The Sikh Review*, 9(2), 1962 : 52—55.

(E)

The story narrates how the Guru escaped from Chamkaur eluding his pursuit by the Mughal forces.

80 RATAN KAUR. "The glass of water," *The Sikh Review*, 5(1), 1957 : 63—64.

(E)

A story describing the martyrdom of Jujhar Singh, the second son of Guru Gobind Singh, who felt thirsty and came to the Guru to take a glass of water but was told by the Guru that his elder brother was standing at the gate of the heaven bearing a glass of water.

81 ———. "The tiger of Anandpur", *The Sikh Review*, 3(7), 1955 : 40—42.

(E)

A story narrating the incident when a donkey dressed in a tiger's skin was an object of terror to all men. The Guru brought home the lesson that the Sikhs should not be afraid of such beasts.

82 SAHI SITA. "The dignity of labour," *The Sikh Review*, 12(125), 1964 : 39.

(E)

An anecdote narrates when Guru Gobind Singh once asked for a drink of cold water and it was offered by a boy who possessed fair and smooth hands, never put to use before.

83 ———. "Reverence for life," *The Sikh Review*, 14(149), 1966: 35—36.

(E)

The article relates the story of Kanhayya, a disciple of Guru Gobind Singh, who attended the wounded, fallen in the battle-field irrespective of their creed or faith, 'with the spirit of service to the *Creator's creation.*'

84 SAJJAN SINGH MIRGUNDPURI, "Guru di golak," *Phulwari*, 10(2), 1933 : 154—55.

(P)

A story from the life of Guru Gobind Singh which lays stress on the importance of free kitchen in the eyes of the Guru.

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85 SHER SINGH. "Guru Gobind Singh," *The Tribune*, 52(13), January 15, 1932 : 5.

(E)

The author narrates the incident how the Kashmiri Pandits approached Guru Teg Bahadur and how the tenth Guru reacted to the problem. After the martyrdom of Guru Teg Bahadur, it fell upon the shoulders of Guru Gobind Singh to regenerate the masses and to bless them with power.

86 SHER SINGH GIANI. *Dharam da chhatar arthat Sri Guru Gobind Singh Ji da jiwan-britant*. Amritsar, the author, 423 p.

(P)

Biography of Guru Gobind Singh with various stories related to his life events.

87 SINGH, K. "Guru Gobind Singh : mystic and soldier," *The Sikh Review*, 14(149), 1966 : 17—20.

(E)

The article is divided under eight sub-heads, such as No malice, Fought for a principle, Champion of spiritual freedom, Injunction to Bhai Kanhayya, Well grounded philosophy, Muslims among his best friends, Not a religious discriminator, Dual personality.

88 TAGORE, RABINDRA NATH. *Bir Guru*. Calcutta, West Bengal Government, 1962. v. 13, pp. 457—461.

(B)

The article in Ravindra Rachnawali, Vol. 13 relates to the early events of Guru Gobind Singh's life when he asks his father Guru Teg Bahadur to sacrifice his life for the sake of the oppressed humanity.

89 VIR SINGH, BHAI. *Sri Guru Gobind Singh Ji dian Gur Balam sakhian*. Amritsar, Khalsa Samachar, 1955. 227 p.

(P)

A collection of seventy-two stories related with the life events of Guru Gobind Singh during his childhood. The purpose of this book is to inculcate the spirit of Guru Gobind Singh among the youngsters by telling these stories to them by their mothers.

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BAHADUR SHAH AND THE GURU

90 MOHAN SINGH. "Bahadur Shah's journey from Jamraud to Nander-Hyderabad," *The Spokesman*, 15(20), 1966 : 5,8.

(E)

The present article is the continuation of the earlier one and throws light on the part played by the tenth Guru while on his way to the Deccan accompanying Bahadur Shah.

91 ———. "Bahadur Shah's journey from Jamraud to Nander-Hyderabad," *The Spokesman*, 15(21), 1966 : 5, 6.

(E)

The article is the continuation of the earlier ones, the last of which appeared in *The Spokesman*, 15(20), 1966: 5, 8. The present article is divided under two sub-heads such as From Anandpur to Damdama, The person of the Guru.

92 MUHAMMAD HASHIM KHAFI KHAN. *Muntakhib-ul-Lubab*, Calcutta, Biblithical Indica, 1874, v. 2, pp. 651-652.

(Per)

Refers to Guru Gobind Singh's meeting with Bahadur Shah alongwith his two or three hundred soldiers.

BAISAKHI

see also

BAPTISM AND TRANSFORMATION

93 AJIT SINGH SARHADI. "Significance of Baisakhi : the transformation," *The Spokesman*, 3(14-15), 1953 : 6.

(E)

The author narrates the history of the Sikhs from Guru Nanak to Guru Gobind Singh and sums up with the remarks that history of Khalsa is the history of India's independence, socially, politically and morally and the Baisakhi-day signifies an important milestone in the history of the Sikhs, for it marked the culmination of the evolutionary process of transformation of a decaying and degenerated society into a visile and valiant democratic set up.

94 ALLEN, MARGUERITE, ED. "Baisakhi wish," *The Sikh Review*, 2(4), 1954 : 2.

(E)

On the eve of Baisakhi, the north-western Himalayas witnessed a miracle in the lap of the foothills, for on that day Guru Gobind Singh transformed a pack of driven individuals into a band of self-sacrificing warriors and respected citizens.

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95 AMOLE, S.S. "Vaisakhi da dihara," *Akali Patrika*, 48(1), April 13, 1966 : 13.

(P)

Vaisakhi-day has its singular importance from many standpoints. Commendable study of this day has been made from religious, social and historical angles.

96 ———. "Vaisakhi da krishma," *Ajit*, 24(100), April 13, 1966 : 9.

(P)

The author contends that 13th of April, Vaisakhi day is important in history in many ways, so much so that even birth of Guru Nanak was on this day. An illustrative, revealing and informative study.

97 ATMA SINGH. "Vaisakhi, inqilaban da mudh," *Ajit*, 21(103), April 13, 1963 : 22.

(P)

Advent of a new age—that is what Vaisakhi stands for. A cataclysmic change in the masses after Vaisakhi-day. Democracy—for the people, by the people—was the watchword of this eventful day.

98 BAHADUR SINGH, ED. "Baisakhi in North India," *The Spokesman*, 11(13-14), 1961 : 15.

(E)

Guru Gobind Singh, having exposed the futility of offering sacrifices to appease Durga to win over victories in war and exhorting his followers, by brandishing his sword told them that "Here is the Durga who shall win us victory". He selected this auspicious day for a historical transformation of his followers and asked them to assemble in Anandpur for this eventful day.

99 ———. "The day of special significance", *The Spokesman*, 11(33-34), 1962 : 15.

(E)

The day of Baisakhi is the sacred anniversary of the birth of the Khalsa, a socio-religious-political force created by the great architect, Guru Gobind SIngh.

100 ———. "This all-India festival," *The Spokesman*, 12(33), 1963 : 15.

(E)

The editor traces the importance of Baisakhi-day in the history of India. Besides others, the Baisakhi-day is related to the creation of the Khalsa by Guru Gobind Singh.

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101 BAL, PARAM AJIT SINGH. "Baisakhi," *The Sikh Review*, 9(4), 1961 : 10-11.

(E)

The article narrates the importance and significance of Baisakhi day in the history of the Khalsa. The author concludes that "Baisakhi has social, historical and religious significance for the Sikhs," as it was on this day that Guru Gobind Singh created the Khalsa.

102 ———. "Baisakhi : a day of national importance," *The Spokesman*, 13(33), 1964 : 53.

(E)

To the Sikhs, Baisakhi has great historical significance. It is a memorable day for them as a number of important events in Sikh history occurred on this day. Besides other events, it was on this day that the Khalsa was created by Guru Gobind Singh.

103 BALBIR SINGH. "Importance of Baisakhi in Sikh life," *The Sikh Review*, 11(4), 1963 : 4—8.

(E)

The article is divided into seven sub-heads, such as, Prosperity evokes greed, Light in darkness, Guru Gobind Singh's plan, Historic challenge, Dramatic moments, Five beloveds, People pay homage.

104 BEDI, LAL SINGH. "Vaisakhi asadharn ghatnawan di yad da din," *Ajit*, 21(103), April 13, 1963 : 6.

(P)

Different aspects of meaning of the word 'Vaisakhi' as a festival as well as foundation of a new creed. An informative study in a succinct order in history.

105 BHAGAT SINGH. "Vaisakhi te kujh vichar," *Ajit*, 24(100), April 13, 1966: 10.

(P)

Vaisakhi day—a day of festivities as well as day of introspection and re-appraisal. An interesting study.

106 ———. "Baisakhi : a day of rejoicings," *The Spokesman*, 15(31-32), 1966 : 35-36.

(E)

It was on the Baisakhi day in 1699 that the Khalsa was created under dramatic circumstances by the tenth Guru.

107 ———. "What Baisakhi means to us," *The Spokesman*, 11(13-14), 1961 : 25.

(E)

Baisakhi is a message in itself—message of regeneration, revitalising energy and reviving courage, service and self-sacrifice.

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108 BHAJAN SINGH GIANI. "Khalsa panth da janam din—Vaisakhi," *Jathedar*, 4(101), April 12, 1964 : 1.

(P)

Birth of the Khalsa—a significant and epoch-making event in world history. A study in retrospect.

109 BHARPUR SINGH. "Baisakhi—the most memorable day," *The Spokesman*, 14(32-33), 1965 : 41.

(E)

Baisakhi of the year 1699 is the most memorable day in the Sikh history, one may say even in the Indian history. The article is divided into two sub-heads, such as, The Third nation, Patriotism.

110 ———. "The transformation of the Sikhs into a martial nation," *The Spokesman*, 10(14), 1960 : 53.

(E)

The author has described the foundation of Sikhism at the hands of Guru Nanak, how it developed later during the period of successive Gurus. The martyrdom of Guru Arjan infused a new spirit in the ranks of the Sikhs but that of Guru Teg Bahadur led to the transformation of peaceful Sikhs into a martial nation at the hands of Guru Gobind Singh on Baisakhi.

111 CHAND RAM. "Kaumi ekta da chinh.. Baisakhi," *Akali Patrika* , 48(1), April 13, 1966: 11.

(P)

Message of Baisakhi is as important living and indispensable as it was centuries back. World becomes a beautiful place to live in if there are no barriers of caste, creed and colour. National and emotional integration is the need of the hour. Also published in *Ajit*, 24(100), April 13, 1966 : 9.

112 "Creator of Khalsa," *The Spokesman*, 11—A(33-34), 1962 : 31—34.

(E)

The Baisakhi day of 1699 was a great day in India's history when the great Guru summoned his disciples to Anandpur and raising the naked sword in his hand called for a life of dedication and sacrifice.

113 DOSANJH, AMAR SINGH. "Aai Vaisakhi," *Akali Patrika*, April 13, 1963 : 27.

(P)

'Baisakhi' is a symbol of peace, goodwill, self-defence and dedication for the commonweal. A study in historical perspective.

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114 DOSANJH, AMAR SINGH. "Inqilabi Vaisakhi," *Akali Patrika*, April 13, 1964: 3.

(P)

Study in history vis-a-vis importance of Vaisakhi day, origin of this date, its import prior to the tenth Guru. Varied opinions given to establish its remarkable coincidence of many events.

115 *Ek adput darshan*. Amritsar, Khalsa Tract Society, 1949, 79 p.

(P)

A description of the Baisakhi when the Khalsa was created by Guru Gobind Singh.

116 FATEH SINGH, SANT. "Vaisakhi da sandesh," *Akali Patrika*, 48(1), April 13, 1966 : 31.

(P)

Message of goodwill, amity, fellow-feeling and harmonious living—that is what Vaisakhi stands for. Also published in *Ajit*, 24(100), April 13, 1966 : 7 under the head "Vaisakhi."

117 GHANISHAM SINGH, ED. "A day to remember," *The Spokesman*, 15(31-32), 1966 : 13.

(E)

The editor narrates the importance of Baisakhi fair including the Baisakhi day when the Khalsa was created at the hands of Guru Gobind Singh.

118 ———. "A memorable day," *The Spokesman*, 13(33), 1964 : 19.

(E)

For the Sikhs, the day of Baisakhi represents the birth of their community in a new garb—the Khalsa Panth.

119 ———. "A red letter day," *The Spokesman*, 14(32-33), 1965 : 13.

(E)

The editor has described the importance of Baisakhi day in the history of the Sikhs and the Punjab when the Khalsa was created.

120 GOBIND SINGH. "Baisakhi, a symbol of courage and hope," *The Spokesman*, 3(14-15), 1953 : 12.

(E)

The author narrates the story of creation of a band of saint-soldiers enjoined to practise arms and protect the poor and the weak. He elucidates this point further by holding that the very name of 'Panch Piyaras' suggest stages in spiritual evolution. First in the order representing a pure life is 'Daya' or charity. Then comes 'Dharam' or

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what we call a sense of duty. The third is 'Muhkam' that is determination. The next is 'Himmat' or courage. Whenever these things are present the disciple becomes a Sahib or Master. The author sums up with the remarks that the present critical time for the Sikhs is the darkness before the dawn.

121 GUPTA, HARI RAM. "Baisakhi at Amritsar," *The Spokesman*, 3(14-15), 1953 : 11.

(E)

Amritsar to the Sikhs is as sacred as Jerusalem to Christians and Jews, Mecca to the Muslims, Gaya to the Buddhists and Banaras to the Hindus. In one respect it is not only the cradle of Sikh religion, it is the fountain-head of their spiritual as well as political power. After summing up the importance of Amritsar for the Sikhs, the author describes a couple of incidents to give glimpse into the Sikh character in relation to the celebration of Baisakhi at Amritsar. The Sikhs assembled at Amritsar to celebrate Baisakhi festival which fell on the 30th March, 1747 and a 'Gurmata' was passed to the effect that a fort should be erected at Amritsar. On 29th March, 1748, the sacred day of Baisakhi at Amritsar Nawab Kapur Singh impressed upon the assemblage the need of solidarity of the Panth and placed Jassa Singh Ahluwalia, the founder of the Kapurthala State, in the supreme command of all the Sikh forces. The entire fighting body of the Sikhs was given the name of Dal Khalsa.

Fifteen years afterwards the whole body of the Sikhs gathered at Amritsar to celebrate the Baisakhi festival on the 10th April, 1762. Here they decided to invade the Afghans of Kasur to restore the wife of a Brahmin forcefully abbucted by Usman Khan.

122 ———. "Importance of Baisakhi festival," *The Spokesman*, 14(32-33), 1965 : 17, 18.

(E)

The Khalsa was created on the historic Baisakhi day by Guru Gobind Singh. Many later events in the Sikh history are connected with the Baisakhi day.

123 GURBUX SINGH. "Baisakhi : the birthday of the Khalsa," *The Spokesman*, 19(13-14), 1959 : 45-46.

(E)

Baisakhi is the birthday of the Khalsa. It was on this day in 1699 that Guru Gobind Singh convened a great assembly at Keshgarh where he introduced his 'Pahul' amongst the Sikhs and created the Khalsa.

124 GURCHARAN SINGH. "Naven munukh di sirjana", *Ajit*, 21(103), April 13, 1963 : 8.

(P)

'New man is born'—Baisakhi gave birth to a consecrated soul—strong enough to face ordeals of life. A descriptive study.

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125 GURDIP SINGH. "Baisakhi and the Amrit," *The Sikh Review*, 14(152), 1966 : 61—65.

(E)

In administering the baptism, the Guru used Khanda (a double-edged sword) which symbolized 'bhakti' and 'shakti'.

126 GURMUKH NIHAL SINGH. "Baisakhi : a festival of national importance," *The Spokesman*, 15(31-32), 1966 : 17.

(E)

On the sacred Baisakhi day in 1699, Guru Gobind Singh wrought a great miracle by the creation of the Khalsa—a nation of brave and devoted saint-soldiers.

127 HARBANS SINGH. "Birth of the Khalsa," *The Spokesman*, 6(14-15), 1956 : 49.

(E)

Baisakhi day was celebrated all over India, but it attained special importance in 1699 when Sri Guru Gobind Singh, the tenth Guru of the Sikhs created Khalsa. An eventful chapter of history ushering in a new era of valour and courage and patriotism.

128 ———. "Khalse da janam din—Vaisakhi," *Ajit*, (100), April 13, 1964 : 26.

(P)

Cowards became courageous only due to baptizing—taking nectar (Amrit), divine juice. Message of Vaisakhi, vividly described.

129 HARBHAJAN SINGH. "Baisakhi ka teohar kis kis ki yad dilata hai," *Prabhat*, 24(100), April 12, 1966 : 6.

(U)

Title is quite significant from religious, social and cultural standpoints. Baisakhi's importance has been described. Varied types of meaning. A novel study.

130 HARNAM SINGH NIRAS. "Yom-i-inqilab," *Prabhat*, 24 (100), April 11, 1966 : 6

(U)

'Baisakhi'—baptization of five piyaras—represents, infusing a spirit of sacrifice to the common masses.

131 HARTIRATH SINGH. "Baisakhi and the Sikhs," *The Spokesman*, 6(17), 1956 : 8-9.

(E)

The article describes the importance of the Baisakhi day in the historical development of the Sikhs right from the creation of the Khalsa by the tenth Guru on Baisakhi day of 1699.

The article is discussed under four sub-heads, such as Historical background, Change in psychology, Militant baptism, Searching of hearts.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

132 HUKAM SINGH. "The Baisakhi and the Khalsa," *The Spokesman*, 5(15), 1955 : 7.

(E)

The great Guru created the Khalsa in his own image at a time Moghul rulers were making converts from the Hindus. Religious persecution and other allied factors led to the creation of man with a spirit. Also published in *The Spokesman*, 4(13), 1954 : 9.

133 JAGARIA, K. C. "Baisakhi," *The Tribune*, 61(98), April 13, 1941 : 5.

(E)

The author has narrated various incidents connected with the importance of Baisakhi fair. Its importance in the Sikh history is also mentioned.

134 JEET SINGH SITAL. "Vaisakh suhava," *Akali Patrika*, April 13, 1964 : 3.

(P)

Baisakhi from historical standpoint and its living importance in the present set-up. A vivid, but interpretative study.

135 JIA LAL. "Baisakhi," *The Spokesman*, 15(31-32), 1966 : 53—54.

(E)

The article describes the memorable day of Baisakhi when Guru Gobind Singh created the Khalsa.

136 ———. "The national festival of India : Baisakhi," *The Spokesman*, 11-A(33-34), 1962 : 71, 74.

(E)

It was on this day, 261 years ago that Guru Gobind Singh, the tenth spiritual and temporal head of the Sikhs, founded at Anandpur a new martial organization with the avowed object of waging a holy war against religious persecution and political bondage. An intense human drama preceded the coming into being of the Khalsa or the 'pure ones' as the organization was named.

137 KALRA, MOHAN SINGH, ED. "Baisakhi pledge," *The Sikh Review*, 13(140), 1965 : 2—3.

(E)

On the eve of Baisakhi, 264 years ago, the north-western Himalayas witnessed a miracle in the lap of the foothills, for on that day, Guru Gobind Singh transformed a pack of driven individuals into a band of self-sacrificing warriors and respected citizens.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

138 KALRA, MOHAN SINGH, ED. "Miracles of mass transformation," *The Sikh Review*, 11(4), 1963 : 2—3.

(E)

On the eve of Baisakhi, more than two and a half centuries ago, the Shivalak Hills witnessed a unique miracle, for on that day Guru Gobind Singh transformed an ill-organized crowd into a band of self-sacrificing warriors and respected citizens.

139 KAPUR SINGH. "The Baisakhi of Guru Gobind Singh," *The Sikh Review*, 8(4), 1960 : 12—24.

(E)

The article is condensed and adapted from the author's book "Baisakhi of Guru Gobind Singh."

140 ———. *Parasharprasna: the Baisakhi of Guru Gobind Singh.* Jullundur, Hind Publishers, 1959. 477 p.

(E)

The book is an exposition of Sikhism with one chapter on the Baisakhi of Guru Gobind Singh and twelve appendixes. In the first chapter, the author gives the dual esoteric and exoteric significance of the double-edged sword which Guru Gobind Singh used at the first initiation of the five candidates into his Order of the God's own, and states boldly that this Order claimed at its birth to be a new way of life, the Third Panth, a distinct people.

In appendix one, the author has undoubtedly sounded very deep depths and correlated Sikh initiation rite and ceremonial to the ancient Indian Shaiva and Buddhist, Vedic and Muslim initiation ceremonies, initiation objectives and initiation pre-requisites. In appendix two, references are made to the hymn of Man in the Rig-Veda and to Swedenborgs Theory of Correspondence which dates back to Egyptian and Sumer cultures. The author is at his best when he unveils the symbolic value of the hail and points out the reasons why the Guru forbade shingle and shaving.

Appendix three deals with the Commandment, "Thou shall not smoke," and appendix four, gives the inner mental equivalents of the remaining three Kakars. Here too, the author has traced the ancestory of the Guru's three other Commandments. In discussing the Archtypal form of Guru Gobind Singh, of which dark blue clothes, pure steel armour, the lance, the white hawk, the jewel aigrette and the dark blue horse are the most significant, the author has almost excelled himself and it is a proof of the author's vast range of comparative study of world mythology and world religions. Appendix seven is a monument of author's spiritual wisdom. Under the heading, "Parthenogensis," the significance of the steel-stirred and sugar-sweetened water used in Khalsa initiation is laid bare most convincingly.

The chapter on Sikh congregational prayer, including a most brilliant English rendering of the text of the prayer, must gladden the heart of every Sikh and strengthen his faith in the miracle working power of congregational prayer and worship, which is the pivot of Sikh social, political and spiritual living.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

141 KHAZAN SINGH, GIANI. *Baisakhi, jan lok raj divas.* Amritsar, Gurmat Pracharak Society, 1934. 50 p.

(P)

Baisakhi—not a simple religious festival—advent of a new age, with a new model and new doctrines to follow. Foundations of secularism and democracy were laid on 13th of April, 1699.

142 KHUSHWANT SINGH. "Baisakhi: red letter day for Punjab," *The Spokesman*, 12(33), 1963: 21—22.

(E)

The special significance of Baisakhi for the Sikhs is due to the fact that it is the birthday of the Khalsa.

143 KIRPAL SINGH. "Baisakhi," *The Sikh Review*, 2(4), 1954: 22—24.

(E)

The Khalsa was created on that historic day. This was the most important step in Punjab history because ever since the birth of the Khalsa the history of the Punjab has been the history of the Sikhs.

144 ———. "Baisakhi—the day of national rejoicing," *The Spokesman*, 4(13), 1954 : 25.

(E)

On Baisakhi in 1699 Guru Gobind Singh Ji, the last Guru of the Sikhs played a dramatic role in the history of the Punjab ...With the selection of the Five Beloved ones was created the Khalsa on that historic day.

145 ———. "The day of national rejoicing," *The Spokesman*, 13(33), 1964 : 38.

(E)

The author describes in detail how the Khalsa was created. The other notable historical events connected with the Punjab on Baisakhi day have also been discussed.

146 KOHLI, SITA RAM. "Baisakhi in the panorama of Sikh history," *The Spokesman*, 14(32-33), 1965 : 37—38.

(E)

The month of Baisakh in general and Baisakhi week in particular have some very remarkable associations with the history of the Sikh community. It was on this celebrated day—the first day of Baisakh—that Guru Gobind Singh created the Khalsa. Also published in *The Sikh Review*, 3(4), 1955: 22—27.

147 LADHA SINGH. "Baisakhi and its significance," *The Spokesman*, 11(13-14), 1961 : 34.

(E)

Baisakhi is famous as it is the birthday of the Khalsa. Guru Gobind-

4205
डा. डिल्ली रमण रेमी
वाणी रेमी स्मारक
काशय

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Singh gave final shape to the Khalsa, foundation of which had been laid by Guru Nanak and for which his eight successors had zealously worked.

148 LADHA SINGH. "Baisakhi: birthday of the Khalsa," *The Spokesman*, 19(13-14), 1959: 36.

(E)

The article describes how the Khalsa was created by Guru Gobind Singh.

149 ———. "Gurpurb Baisakhi," *The Spokesman*, 11-A (33-34), 1962 : 39.

(E)

The foundation of the Khalsa had been laid by Guru Nanak, and watered by his eight successors. It fell to the lot of the tenth Guru to lay the final brick and to complete the structure in 1699 on the day of Baisakhi.

150 MAL SINGH. *Amritsar Parkash*. Amritsar, Arjan Singh, 52 p.

(P)

It is a description of the Baisakhi in verse on which the Khalsa was created and the Pahul (Amrit) was initiated.

151 MANGAT, M. S. "Baisakhi : a colourful festival," *The Spokesman*, 14(32-33), 1965 : 36.

(E)

It was on the historic Baisakhi day of 1699 that the Khalsa was born.

152 MEHTA, PURAN CHAND. "Baisakhi day and the Khalsa Panth," *The Spokesman*, 7(14-15), 1957 : 23.

(E)

Prior to the tenth Guru, no one conceived the idea of raising an army to fight the Mughal armies. They were all godly persons devoted to the cult of Bhakti. They were born to sacrifice everything for the good of mankind.....There was a reign of terror, barbarity, butchery and bloodshed unprecedented in human history. This aroused Guru Gobind Singh to raise the banner of revolt against oppression and imperialism.

153 MINHAS, SURJIT SINGH. "Khalsa Panth ate Vaisakhi," *Jathedar*, 4(101), April 12, 1964: 5.

(P)

Didactic, illustrative and instructive study of the gospel of the Guru.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

154 NAD, MUKAND SINGH. "Inqilabi teohar Baisakhi," *Jathedar*, 6(101), April 11, 1966: 8.

(P)
Vaisakhi—an epoch-making fair festival, a religious congregation, which changed the flow of history.

155 NARWI, PRAHLAD SINGH. "Vaisakhi: Sikhi farzan di chitavni," *Jathedar*, 6(101), April 11, 1966: 10.

(P)
Creation of a theocratic democracy—Khalsa trodded down all barriers of caste, creed and colour. A study in doctrines of Sikhism.

156 ONKAR SINGH. "Baisakhi : the birth of the Khalsa," *The Spokesman*, 13(33), 1964 : 43, 46.

(E)
"Guru Gobind Singh who was a born general, felt the need of transforming the Sikhs into a nation who could be recognized from a distance as a symbol of bravery," writes the author who further narrates how the Khalsa was created.

157 ———. "This all-India festival," *The Spokesman*, 15(31-32), 1966.

(E)
Baisakhi—a national festival of India—is the day when the Khalsa was created at Anandpur thus adding glory to the importance of the historic festival.

158 PARTAP SINGH KAIRON. "The great festival," *The Spokesman*, 11(13-14), 1961: 26.

(E)
"This fateful day saw the birth of the 'Khalsa' in the year 1699 at the hands of the tenth Guru, Shri Gobind Singh Ji"—Author.

159 ———. "Historical significance of this Baisakhi," *The Spokesman*, 12(33), 1963: 27.

(E)
On this auspicious day, two hundred and sixty-four years ago, the great Guru Gobind Singh Ji founded the Khalsa.

160 PARKASH SINGH. "Khalsa Ji te Vaisakhi," *Akali Patrika*, April 13, 1963: 25.

(P)
Inter-relation of Baisakhi and concept of Sikh faith. A very reflective study with inspiring details from Guru's life.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

161 PASRICHA, H. S. "Baisakhi: a red letter day for Punjab," *The Spokesman*, 15(31-32), 1966: 63. (E)

A day of great events also narrates the incident when Khalsa was created.

162 RAJINDER SINGH, GIANI. "Baisakhi ate Khalsa," *Ajit*, 18 (98), April 14, 1960: 7. (P)

Common man was quite close to Guru because intermediary link of Masands was abolished. Happy beginning of a new era. A study in Sikh faith.

163 RANJEET SINGH. "Baisakhi," *The Spokesman*, 5(15), 1955: 28—30. (E)

Various incidents connected with the Baisakhi day have been narrated under different appropriate sub-heads right from the 'Birth of the Khalsa.'

164 SANDHU, INDERJIT KAUR. "Vaisakhi di mahatta," *Akali Patrika*, 48(1), April 13, 1966: 8. (P)

Baisakhi is but a culmination of a pilgrim's progress into a militant force. Guru Nanak planted a sapling which was nurtured by later Gurus. Guru Gobind Singh brought a new finished product of vigour, vitality and sense of self-defence.

165 SANDHU, NIRMAL SINGH. "Bhagan bhari Vaisakhi," *Akali Patrika*, April 13, 1963: 5. (P)

'Grey head on green shoulders'—Guru Gobind Singh even at nine showed signs of his future greatness. A revealing and comprehensive study of origin and impact of Vaisakhi day in later ages.

166 SANGAT SINGH. "Vaisakhi da itihasak drishtikon," *Jathedar*, 6(101), April 11, 1966: 12. (P)

Study of the Baisakhi from historical standpoint.

167 SARDUL SINGH. "The Baisakhi festival," *The Spokesman*, 11(13-14), 1961: 23—24. (E)

Guru Gobind Singh created a new class of Indians who were not bound by any caste, creed, family prejudice, regional prejudice or social prejudice.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

168 SHERGILL, HARI SINGH. "Great gift of 1699 Baisakhi : Khalsa cult and its symbols-cum-discipline," *The Spokesman*, 15(31-32), 1966: 45—46.

(E)

Khalsa is the pinnacle of the revolutionary Sikh movement initiated by the first Master about 1499 A. D.

SINGH, G. B. "The Khalsa birthday," *The Spokesman*, 15 (31-32), 1966 : 31—32.

(E)

It was on the Baisakhi day in 1699 that Guru Gobind Singh laid the foundations of a casteless society based upon perfect equality and fraternity.

170 SINGH, K. "Baisakhi: the day the Khalsa was born," *The Sikh Review*, 8(4), 1960 : 4—7.

(E)

A few people outside the Punjab know that on this day in 1699 A. D. was born a movement which not only changed the course of Indian history for nearly a century, but also, in a substantial measure, provided the impulse and inspiration for India's struggle for independence in the 20th century.

171 SUTANTAR SINGH. "Baisakhi : the day of inauguration of the Khalsa," *The Spokesman*, 4(13), 1954 : 33-34.

(E)

The article describes in detail the eventful day when the Khalsa was created. Thereafter the Guru's army grew stronger day by day and eventually liberated the country from the yoke of foreigners. History changed its course thereafter.

172 TARAN SINGH. "The living and symbolic values of Baisakhi," *The Missionary*, 3(10), March, 1962 : 13—21.

(E)

The article is divided under five heads, such as Life and culture, Our heritage, The regeneration, The voice of the Keshgarh, The perfect man.

173 VASWANI, T. L. "Baisakhi at Anandpur : how the Khalsa was born," *The Spokesman*, 3(14-15), 1953 : 3.

(E)

"Anandpur became a centre where all castes were blended in one brotherhood, one fellowship, and all creeds were fused in the one creed of service and sacrifice. A 'kalal'—a wine distiller—comes one day for the Guru's *darshan* and stands at a distance ; for the caste of 'kalals' was hated. When the Guru sees him, he says, "Come near and sit in the Assembly." "Sir, how can I sit here ? I am a 'kalal." And the Guru tells him, "Come in, by all means. You are not a 'kalal,' you are Guru *ka-lal*'—a ruby of the Master."

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The article contains the historical facts related to the ceremonies performed by Guru Gobind Singh while creating the Khalsa, the new order of Knights, the new order of 'bhakta' soldiers reciting the mantras : "Wah Guru Ji ka Khalsa : Sri Wah Guru Ji ki Fateh" (To the blessed Master belong the chosen ones, the Khalsa : Glory, glory to his name).

174 VIR SINGH, BHAI. "Baisakhi da itihasak dihara," *Khalsa Samachar*, April 13, 1941.

(P)

Guru Gobind Singh produced well-equipped Khalsa from his brain as Jupiter produced Minerva. Guru Gobind Singh advised the Sikhs to rise above superstitions.

175 VIRK, HARBANS SINGH. "Vaisakhi ate Guru Gobind Singh;" *Akali Patrika*, April 13, 1963 : 7.

(P)

'Consecrated soul'—Khalsa, a baptized man—was created to counteract the ravages of Manu's separatist philosophy and Muslim invasions. Vaisakhi and tenth Guru are the symbols of courage, chivalry and self-defence.

BAPTISM

see also

BAISAKHI AND TRANSFORMATION

176 "Baptism of Khalsa," *The Spokesman*, 5(15), 1955 : 22.

(E)

The article describes how the Khalsa was created and how 'Amrit' was administered to the Five Beloved. Later, at the behest of the tenth Guru, he was accordingly baptised by the Five Beloved in the same manner as he had baptised them.

177 BHAGAT SINGH. "Towards a casteless society", *The Spokesman*, 4(13), 1954 : 23.

(E)

The process of national rejuvenation started by Guru Nanak was given entirely a new turn by the tenth Guru... The five Sikhs (Beloveds) were administered 'Amrit', given a uniform and a new code of conduct ... The most important thing which was instilled in them was the sense of equality and a feeling of fraternity, by urging them to forget their previous affiliations and sink the differences of high and low.

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178 HARI SINGH. "Amrit prachar samen di Sri Dasmesh Sikhiya," *Akali Patrika*, April 13, 1963 : 4.

(P)
'Spirit of sacrifice' was kindled by the tenth Guru. The key-note of his doctrines is inspiring in the modern age.

179 ———. "Dasmesh amrit updesh," *Sant Sipahi*, 16(12), 1960 : 28.

(P)
Narrates the preachings by Guru Gobind Singh at the time of ministering 'Amrit' to the five beloved. Also published in *Sant Sipahi*, 8(1), 1953 : 51.

180 JEET SINGH SITAL. "Aab-i-Shamsheer," *Prabhat*, 23 (97), April 11, 1965 : 2

(U)
Amrit– an elixir of life, a nectar for the dead, was given to man. Man was baptized into the fire of purity, performance, sacrifice and strength. His sword was virtually an 'Aab-i-Shamsheer,' for ennobling and revitalising mankind. A critical and scholarly approach.

181 KAPUR SINGH. "Guru Gobind Singh Jee ke khande se amrit prachar," *Prabhat*, 20(357), December 30, 1962: 6

(U)
The feat of the sword—the consecration of one's soul by taking nectar (Amrit) spiritual uplift of the Sikhs coupled with infusing the spirit of courage and sacrifice. A reflective and informative study in historical perspective.

182 ———. "Guru Gobind Singh's sword not a Sikh token," *The Spokesman*, 6(14-15), 1956 : 31.

(E)
"We concur with S. Kapur Singh in his thesis that the sacred spirit underlying the Sikh baptismal ceremony, with its historic associations, its inspiring basis of equality and democracy and the appeal to immerse ourselves in God and in the service of humanity, this spirit must not be allowed to be eclipsed by other considerations. Any sword in the hands of pure-hearted 'Panj Pyaras' administering 'Amrit' is sacred enough. It is not a particular sword which could sanctify the ceremony. It is the pure heart and soul and mind of those who administer 'Amrit' that really matter".—Editor.

183 LADHA SINGH. "Amrit ate Khalse di mahanta," *Khalsa Samachar*, 61(21), 7th April, 1960 : 5.

(P)
It narrates the accounts which happened on the day of Baisakhi at Anandpur in 1699 in connection with the creation of Khalsa.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

184 LAL SINGH, GIANI. "Guru Gobind Singh Jee ne khande da amrit chhakna," *Akali Patrika*, April 13, 1963 : 12.
(P)

Baptization—howsoever simple the ceremony is, it has larger and deeper import. An illustrative study telling the importance of the day.

185 NAHAR SINGH, GIANI. "Sri Guru Dasm Patshah Ji ne amrit prachar kis tran kita," *Jathedar*, 5(97), April 11, 1965:6.
(P)

Amrit Prachar—Baptism, consecration of soul, sanctification of the masses—is an important event in Sikh history and religion. A long-lasting impact. A revealing study.

186 NARAIN SINGH. "Baptism of blood," *The Spokesman*, 10(1), 1960 : 23—24.
(E)

"The Great Guru Gobind Singh raised the mighty force of the Khalsa with an initiatory bath of blood. Article is divided into five headings, such as Initiation of five, Eternal minority, Khalsa now, Scramble for power, Secularism versus religion. Also published in *The Sikh Review*, 8 (4), 1960 : 27—30.

187 PEACE, M. L. "The babtismal ceremony," *The Spokesman*, 19(13-14), 1959 : 55.
(E)

This is the Baisakhi day when 260 years ago one beloved Kalgidhar prepared this cup of 'Amrit' to forge a weapon against all evils.

188 ———. "Guru Gobind Singh's baptismal ceremony," *The Spokesman*, 5(1), 1955 : 18.
(E)

The article describes the incident in detail leading to the creation of the Khalsa. When the Guru had been baptised, he changed his name from Gobind Rai to Gobind Singh. and the followers of Guru Nanak were called Khalsa after receiving the baptism.

189 PRITAM SINGH, H. S. "The sacrament that exalted Sikhism," *The Sikh Review*, 9(4), 1961 : 35—41.
(E)

The article describes the creation of the Khalsa and administering of the 'Amrit' ceremony. The article is divided into four sub-heads, such as The new being, The water of life, Symbol of strength, Faith and discipline.

190 RANDHIR SINGH. *Amrit ki hai ?* Amritsar, Giani Press, 62 p.
(P)

Amrit—baptization of the Sikh into Singh—is not a simple common place juice, it is a unique mixture of divine. spiritual and religious. A symbol of service and sacrifice and above all patriotism.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

191 RANDHIR SINGH, BHAI. *Patit nu amrit di lorh.* Amritsar, Giani Nahar Singh, 1936. 66 p.

(P)

Elixir of life—Manna of life—a divine juice—Amrit was essential for the suppressed, crushed and down-trodden, made-to-stoop masses.

192 RAWAL SINGH. "Amrit di shakti," *Ajit*, 21(103), April 13, 1963: 15.

(P)

Elixir of life—infusing of new ideology and soul in already dormant body—Living document—Khalsa represents the Guru and his vigour and valour.

193 SAHIB SINGH. "Sikhi jiwan hai amrit," *Sant Sipahi*, 16(1), 1960 : 64.

(P)

'Amrit' is the basis of a happy life and gives strength to the mind by giving up worldly short-lived pleasures.

194 SETH, JAIMAL SINGH. "Amrit peeva sada chirjeeva," *Ajit*, 23(100), April 1, 1965: 17.

(P)

Nectar (Amrit)—even a sip of this divine manna infuses a new spirit in one's personality. Coming down from the first Guru 'Amrit' had a deeper import for tenth Guru—a juice of immortality, courage, perseverance coupled with humility.

195 SURINDER SINGH CHAMAK. "Amrit ate rahit," *Jathedar*, 6(101), April 11, 1966: 6—12.

(P)

'Amrit' and its role in Sikh religion. A study in Sikh religion *vis-a-vis* other religions especially baptization and other religious modes.

196 TEJA SINGH. "Mazhabi Singh," *Phulwari*, 4(12), 1928 : 1027—1029.

(P)

The author describes how Guru Gobind Singh converted persons of other religions to Sikhism by giving them Amrit with particular reference to Mazhabi Singhs.

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BATTLES

197 AJIT SINGH. "The darkness," *The Sikh Review*, 5(1), 1957: 33—37.

(E)

This is the short story narrating the incident of the battle fought by Guru Gobind Singh at Chamkaur.

198 BIR SINGH. *Baran mah*. Lahore, the author, 1874.

(P)

War between Guru Gobind Singh and the Muhammadans.

199 *Chamkaur Yudh*. Amritsar, Khalsa Tract Society, 1925. 36 p.

(P)

It is a description of the battle at Chamkaur between Guru Gobind Singh and the Mughal forces assisted by the hill rajas.

200 FAUJA SINGH. "Guru Gobind Singh's struggle with the Mughals, with special reference to his art of warfare," *The Missionary*, 3(9), December, 1961 : 71—82.

(E)

The author concludes that one of the achievements "of the Guru was that his constant employment of the Sikhs in wars had made them much more expert in the use of arms and the art of war."

201 GIAN SINGH. *Guru Gobind Singh Ji da vada Jangnamah*. Amritsar, Buta Singh Partap Singh, 32 p.

(P)

It refers to the battles of hill chiefs, assisted by the Mughal forces against Guru Gobind Singh. The whole book is written in beautiful verse.

202 ISHAR KAUR. *Jang Chamkaur*. Bhareli (Ambala), Hazura Singh Ahlkar, 23 p.

(P)

A detailed narration of the battle of Chamkaur.

203 *Jang Muktsar*. Amritsar, Khalsa Tract Society, 1902. 63 p.

(P)

An account of Guru Gobind Singh's victory over the Mughal army at Khidrana (Muktsar) in verse.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

204 *Jangnama Sri Guru Gobind Singh Ji Sahib.* Amritsar, Chatar Singh Jiwan Singh, 50 p.

(P)

It relates to the battles of Guru Gobind Singh.

205 KALRA, MOHAN SINGH, ED. "Golden pages of history," *The Sikh Review*, 12(126), 1964 : 2—3.

(E)

After the debacle at Chamkaur, Guru Gobind Singh, having dedicated the pontiffship to the entire Khalsa Panth disguised himself as a Muslim Pir and was carried to safety on a palanquin by Nabi Khan and Gani Khan.

206 LADHA SINGH. "Guru Gobind Singh aur Bhangani ki jang." *Prabhat*, 23(345), December 29, 1965: 11.

(U)

A decisive war for the future success of the Guru. A detailed description.

207 ———. "Guru Gobind Singh's advice to hill chiefs of northern India," *The Sikh Review*, 8(8), 1960: 30—32.

(E)

The author concludes the article with the remarks "Had the Rajas followed the Guru's advice and not opposed him, India would have been independent 250 years earlier."

208 ———. "Guru Gobind Singh Ji te Bhangani da yudh," *Jathedar*, (349), December 29, 1965: 14—18.

(P)

A revealing study of the historical events which changed the course of history.

209 LAL SINGH, GIANI. "Chamkaur-Yudh," *Sant Sipahi*, 13(12), 1957: 46.

(P)

The article describes the various schemes of the battle of Chamkaur with quotations from the contemporary writer Senapat's "Gur Sobha."

210 ———. "Poh sudi sapatmi," *Phulwari*, 14(12), 1938: 21—22.

(P)

The author discusses upon determination of exact dates of birth and death of Guru Gobind Singh Ji.

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211 MANJIT SINGH. "Sri Anandpur de yudh," *Sant Sipahi*, 15(1), 1959: 59.

(P)

The article gives description of the battles of Guru Gobind Singh at Anandpur Sahib after the creation of Khalsa.

212 NIHAL SINGH. *The battle of Chamkaur*. Lahore, Gurmat Tract Society.

(E)

A small pamphlet depicting the battle scenes at Chamkaur and the martyrdom of two sons of Guru Gobind Singh, i. e. Ajit Singh and Jujhar Singh.

213 PIARA SINGH. "Bhangani da yudh," *Sant Sipahi*, 11(1), 1956: 11.

(P)

A research article describes the battle of Bhangani with its background and the causes which led to this battle between Guru Ji and Bhim Chand.

214 PEACE, M. L. "The battle of Chamkaur," *The Sikh Review*, 8(2), 1960: 43—48.

(E)

The story of the battle at Chamkaur is narrated under the six subheads, such as Guru improvises fort, Sikhs' strategic advantage, Guru's son dies fighting, Second son follows suit, Guru refuses to flee, Stratagem succeeds.

215 "The practical example of sawa lakh se ek laraoon," *The Spokesman*, 13(18—19), 1963: 27.

(E)

The article describes the battle fought by Guru Gobind Singh at Chamkaur. It was here that the two elder sons of the Guru laid down their lives fighting valiantly against the Mughal forces.

216 RADHA KRISHAN. *Gosha-i-Punjab*. Lahore, Panjabi Press, 1861.

(U)

Guru Gobind Singh—battle of Chamkaur—murder of his sons, p. 13—18.

217 RAGHBIR SINGH. "Machhiwara," *Jagrati*, 11(7), 1964 : 27—28, 38.

(P)

The author has narrated the history of 'Machhiwara' where Guru Gobind Singh took respite for a while after various engagements with the Mughal forces.

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218 RAJINDER SINGH. "The battle of Bhangani," *The Spokesman*, 1(19—20), 1965: 19—20.

(E)

This battle, by its results, was one of far-reaching importance, with its repercussions on the later history of the Sikhs. It put the military preparedness of the Guru to a test and by his brilliant victory in it, emboldened his followers to face the titanic struggle ahead of them with courage and confidence.

219 RANJEET SINGH KHARAG. "After Anandpur," *The Sikh Review*, 8(1) 1959 : 25—31.

(E)

"When the Sikhs had dispersed after celebrating Baisakhi in 1704 after the allied forces of hill chiefs and governors of Sirhind and Lahore under the orders of the Emperor Aurangzeb, attacked Anandpur, because according to Macauliffe Guru Gobind Singh refused to attend the imperial court. Many battles were fought and at last commenced the siege of the city lasting about eight months." The article discusses the period subsequent to leaving Anandpur under nine heads, such as Fierce battle, Pir of Hind, Fatehnama, Sons' martyrdom, Guru serene, Zafarnama, Emperor invited for talks, Cunningham's version, Guru at Damdama.

220 ———. "Battle of Bhangani," *The Spokesman*, 6(3), 1956 : 27—28.

(E)

The article describes the incidents leading to the battle of Bhangani and its importance in the career of Guru Gobind Singh under eight heads, such as Mission of Peace, War is forced upon him, Bhim Chand's jealousy, Leader in peace and war, Preparations, The action, Awards for gallantry, Date.

221 ———. "Guru Gobind Singh Sahib ki yudh niti," *Prabhat*, 20(357), December 30, 1962: 7.

(U)

Guru's skill in warfare cannot be under-estimated. All the techniques, strategies of the Guru on the battlefield and outside have come down to us. A far-sighted statesman, a gallant warrior—his example must be emulated in the present day warring universe.

222 RANJIT SINGH. "War policy and military genius of Guru Gobind Singh," *The Spokesman*, 12(33), 1963: 29—30, 66.

(E)

The article is discussed under seven sub-heads, such as Sacrament of steel, Moral versus brutalisation, Modern weapons, Methods of warfare, Service records, Discipline, War tactics.

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223 SAHIB SINGH. "Bhangani da yudh," *Sant Sipahi*, 18(1), 1963: 15.

(P)

It relates to the events that happened at Bhangani, the first battle of Guru Gobind Singh against the hill Rajas in which Guru came victorious in spite of the superior armies of Bhim Chand in arms as well as in number. Also published in *Sant Sipahi*, 8(1), 1953: 33 (P).

224 SUNDER SINGH *The battles of Guru Gobind Singh*. Amritsar, Khalsa College Research Department, 1935. xvi, 78 p.

(E)

This monograph was submitted by the writer as a thesis in the examination for the degree of M. A. of Panjab University.

BIOGRAPHIES

see also

ACHIEVEMENTS

225 AMAR SINGH, GIANI. "Kalgidhar Ji de karname," *Sant Sipahi*, 15(1), 1959 : 15.

(P)

The author has summed up a few important events of Guru Gobind Singh's life.

226 AMOLE, S. S. "Sri Guru Gobind Singh : ik pita te putar de taur te," *Sant Sipahi*, 21(1), 1965 : 52—53.

(P)

The article describes the life of Guru Gobind Singh as a father and a son.

227 ANAND, BARKAT SINGH. *Nirankari jotan, or Sabh Gur Darshan*. Amritsar, Mehar Singh & sons, 312 p.

(P)

A study of Sikh history in verse. An easy, lucid, but interesting and informative reading.

228 ARCHER, JOHN CLARK. *The Sikhs*. Princeton, University Press, 1946. pp. 187—213.

(E)

Under the chapter, "The Khalsa of Gobind Singh," the author has traced the Sikh history from Guru Nanak. About Guru Gobind Singh, the author writes : "The tenth Guru became a champion of the lowly peoples of north India and an irreconcilable foe of Muslim rule, affording Sikhism opportunity for further integration and ultimate expansion."

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

229 AVTAR SINGH, AZAD. *Mard Agamra*. Amritsar, Sikh Publishing House, 1955. 445 p.

(P)

A study of Guru Gobind Singh's variegated personality, in verse. In a succinct order, the book presents an informative and inspiring reading. The author has used all types of rhythms under different headings.

230 BALBIR SINGH. "Guru Gobind Singh : the creator of lions," *The Spokesman*, 13(18—19), 1963 : 28.

(E)

A brief life-sketch of Guru Gobind Singh, touching more emphatically the transformation or sanctification of the accursed souls, meek but militant was the creation of the Guru.

231 BALWANT SINGH. "Guru Gobind Singh : 1666—1708," *The Spokesman*, 4(1—2), 1954 : 4, 28.

(E)

A short life-sketch of the Guru discussed under seven sub-heads, such as, After Guru Teg Bahadur, The siege of Anandpur, The tragedy of his younger sons, Letter to Aurangzeb, Bahadur Shah and the Guru, The end at Nander, The Guru as a poet.

232 BAKSHI, RAGHUNATH SINGH. "Guru Sahib te Sir Jadunath," *Phulwari*, 7(2), 1930 : 66--68.

(P)

The author protests against Sir Jadunath, an eminent historian who has bracketed Guru Gobind Singh with Napoleon, Mustfa Kamal Pasha whereas the author establishes the facts otherwise.

233 BANDYOPADHAYA, BASANT KUMAR. *Govind Singh*. Calcutta, Ghosh Press. 126 p.

(B)

A thought-provoking biographical sketch of Guru Gobind Singh alongwith few references to his works.

234 BANDYOPADHAYA, TINCARI. *Guru Govind Singh*. Calcutta, Nandi Baninath, 1896. 238 p.

(B)

A collection of the life-sketches of the ten Sikh Gurus with particular reference to Guru Gobind Singh at page 94 to 238. Study is based upon the secondary sources of Sikh history.

235 BANNERJEE, KALICHARAN. "Guru Gobind Singh—psychic powers," *The Sikh Review*, 12(137), 1965 : 33—34.

(E)

The author narrates a conversation between Swami Vivekananda and a disciple of his, about the life and teachings of Guru Gobind Singh.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

236 BANERJEE, INDUBHUSAN. *Evolution of the Khalsa*. Calcutta, A.R. Mukherjee, 1947. 2v.

(E)

Pp. 64—161 of second volume deal with the life and career of Guru Gobind Singh. The material is divided into three chapters, i.e. III to V under these three sub-heads, such as Guru Gobind Singh: early adventures, Guru Gobind Singh—the reformation, Guru Gobind Singh—the last phase.

237 BEDI, G. S. "Guru Gobind Singh, an appreciation," *The Sikh Review*, 12(125), 1964 : 18—23.

(E)

The article is divided under eleven sub-heads, such as Versatile training, Succeeds as pontiff, Inspiring leadership, Mughals defeated, Memorable Baisakhi, Miraculous effect, Rajas repulsed, Heroic defence, Sons become martyrs, Guru's last sojourn, Literary giant.

238 ———. "Guru Gobind Singh and the Khalsa," *The Spokesman*, 14(32—33), 1965 : 50.

(E)

Guru Gobind Singh was brought up and educated at Anandpur. His life was a dedication to the sacred cause of Dharma from cradle to the grave.

239 ———. *Guru Govind Singh*. Lahore, The Sikh Tract Society, 1933.

(P)

Life of tenth Guru of the Sikhs.

240 BHAGAT SINGH. *Rashtar Veer Guru Gobind Singh*. Ludhiana, Lahore Book Shop, 1964. 356 p.

(P)

A biography of Guru Gobind Singh divided into 26 chapters with two appendices. The author claims to have discussed the doubtful events in the life of the Guru and he has attempted to resolve them by giving his own view-point.

241 BHAJAN SINGH, GIANI. "Dashmesh agman," *Jathedar*, (349), December 29, 1965: 10.

(P)

Sapling planted by the first Guru was nurtured by the tenth Guru, culminating in a spirit which is immortal.

242 BHAN DATT. *Guru Singh itihas*. Lahore, pp. 61—78.

(E)

A brief life-sketch of Guru Gobind Singh.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

243 BHARPUR SINGH. "Guru Gobind Singh : the creator of Khalsa," *The Spokesman*, 5(1), 1955 : 24.

(E)

Suppressed class to strong class—was not a small achievement. The Guru gave the down-trodden, hope, dignity and discipline, and above all made them defenders of the faith and protectors of the country.

244 *Bijai-mukat, or Guru Gobind Singh Sahib-Ji-di Janam Sakhi*. 2nd ed. Amritsar, Hari Singh Gurdit Singh, 1922. 392 p.

(P)

A narrative of the life and work of Guru Gobind Singh, with Sikh rituals of baptism and marriage rules for avoidance of error and observance of virtue.

245 BURN, RICHARD. *The Cambridge history of India*. Delhi, S. Chand, (1957). v.4. pp. 245—247.

(E)

Govind Singh, the tenth and the last of the Gurus, was not a man to leave his father's death unavenged. He organised the sect into the most dangerous and implacable enemy of the Mughal empire and of the Muslim faith. All his thoughts were directed to turning the Sikhs into soldiers, to the exclusion of every other aim.

246 CHAKARDHARI BEZAR. *Dashmesh darshan*. Amritsar, Bharat Pustak Bhandar. 185 p.

(H)

A biography of Guru Govind Singh.

247 CHATTERJEE, DEBENDRANATH. *Guru Govind Singh*. Chandernagore, Chatterjee, 1950. 121 p.

(E)

Govind did an immense good to the country in his short life. Patna, his birth-place, was the centre of activity of the Aryan heroes The sacred Ganges washes past the city. The Punjab, every village of which was dyed with the sacred blood of the Aryans, nourished Govind and instilled in him the Aryan spirit. Even though he was a religious leader, he knew there were occasions when even a religious teacher had to enter the field of battle with a drawn sword, and he realised that there was an intimate relation between the political condition of a country and its religious feeling. He felt in his heart that religion declines with political decadence.

This is a translation of Sri Basanta Kumar Bannerjee's beautiful monograph on Govind Singh in Bengali. Sir Jadunath Sarkar spoke of the book very highly. A Hindi translation of the same was also published three decades ago.

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248 CHHABRA, G.S. *Advanced study in history of the Punjab.* Jullundur, Sharanjit, 1960. 2 v.

(E)

Chapter XVI, p. 252—278 deals with Guru Gobind Singh under eight sub-heads, such as The circumstances, The Battle of Bhangani, The Battle of Nadaun, The expedition of Khanzada, The expedition of Hussain Khan, The expedition of Jujhar Singh, The expedition of Shahzada, Battle with Alam Chand and Balia.

Three more chapters, p. 279—322 also deal with Guru Gobind Singh under three sub-heads, such as The creation of Khalsa, After the Khalsa was created, Guru Gobind Singh—a character estimate.

249 *Children's history of India.* Delhi, Ministry of Information and Broadcasting, 1960. p. 83.

(E)

Guru Teg Bahadur's son Guru Gobind Singh, who was then only a boy of twelve, made up his mind to avenge the cruel murder of his father. He waged a long, bitter struggle against the Mughals for many years.

250 DALIP SINGH. "Evolution of the Khalsa," *The Sikh Review*, 8(6), 1960 : 19—25.

(E)

This is part II of the article. Part I appeared in the May issue of 1960. The article has been discussed under seven sub-heads, such as Guru Gobind Singh : a true hero, Saga of sacrifice, Sikhs hunted like animals, C.F. Andrews praises courage, Joga Singh saved, A people transformed, Institution of *Langar*.

251 ———. "Life-sketch of Guru Gobind Singh," *The Sikh Review*, 8(12), 1960 : 5—26.

(E)

The detailed life-sketch of the tenth Guru is drawn under various sub-heads.

252 DANDEKAR, D. G. *Guru Govindasimha.* Bombay, Vasudha Sahitya Mandir, 1946. 24 p.

(Mar)

A brief life-sketch of Guru Gobind Singh, written particularly for the young children to inculcate among them the spirit of patriotism and secularism.

253 *Dasam Guru Khalsa parkash.* Amritsar, Budh Singh, 1920. 304 p.

(P)

Biography of Guru Gobind Singh in verse.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

254 *Dasam satguran da jiwan britant, arthat sankhep twarikh Guru Khalsa.* Amritsar, Niranjan Singh. 304 p.

(P)

A collection of brief life-sketches of the ten Gurus. The last chapter (p. 256—304) is entirely devoted to the life story of Guru Gobind Singh.

255 *Dashmesh Adarsh.* Jullundur, Gurpurb Tract Society, 26 p.

(P)

A small tract published on the 299th birth anniversary of Guru Gobind Singh.

256 DEBI PARSAD. *Tarikh-i-Gulshan-i-Punjab.* Lucknow, Nawal Kishore Press, 1850.

(U)

A history of the Punjab with references to Guru Gobind Singh.

257 DESHRAJ, THAKUR. *Sikh itihas.* Ganganagar, Vidyapeeth, 1954, 708 p.

(H)

It is a complete history of the Sikhs from the time of the Gurus to that of the desolution of the Sikh Empire, with an account of Sikh institutions, customs and manners. The author has tried to go into the spirit of the teachings of the Gurus and to express them with spirit and enthusiasm and he has succeeded to a great extent. It is very valuable addition to the Hindi literature. Chapter twelve (p. 175—223) deals entirely with the story of Guru Govind Singh.

258 DHANWANT SINGH SITAL. *Jiwan Sri Guru Gobind Singh Jee.* Amritsar, Gurmat Sahit Bhawan, 1950. 58 p.

(P)

A small booklet written in simple but illustrative language for children. An informative and inspiring reading.

259 DHYAN SINGH. "Father of Indian nation," *The Spokesman,* 2(1) 1952 : 19.

(E)

The spirit of the Guru infused in the Five Beloveds has come down to us in the form of a glorious revolution, social, political and religious. Intellectual serfdom and mental slavery are out-dated words in Sikh jargon.

260 DIWAN CHAND. *Duniya ke nau maha-pursh.* Lahore, Pindi Das Pustak Bhandar.

(U)

Life-sketches of nine great men of the world including Guru Gobind Singh (pp. 124—137) have been given.

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261 DODWELL, H.H., ED. *The Cambridge shorter history of India.* Delhi, S. Chand, 1958.

(E)

Guru Gobind Singh was the last guru and on his death, the Sikhs were, for a time, disorganised, but eventually succeeded in establishing a military State in Punjab.

262 DO VANG LEE. "Navin yug da nirmata Guru Gobind Singh," *Ajit*, 21(103), April 13, 1963 : 2.

(P)

A student of history, the author has established close contact of the culture of Vietnam with that of Indian, especially impact of Sikh faith. A novel study.

263 DUNBAR, GEORGE. *A history of India from the earliest times to* 1931. London, Nicholson & Watson, 1949.

(E)

During the closing years of the reign of Aurangzeb, the tenth Sikh Guru Govind emerged from a retirement which had lasted twenty years to found the Khalsa among the jats and proclaimed his aspirations to vanquish the Moghul armies and destroy the empire of imbelieving oppressors.

264 DURLABH SINGH. *Rashtriya Pita Sri Guru Gobind Singh Jee.* Delhi, Harbans Singh Sukhdev Singh, 207 p.

(P)

A very comprehensive and detailed study of the life of Guru Gobind Singh.

265 EDWARDES, MICHAEL. *A history of India from the earliest times to the present day.* Bombay, Asia, 1961. p. 191.

(E)

Under the tenth Guru Gobind Singh (1666—1708), the Sikhs became the powerful military group that was later to develop into the Sikh State and to play an important part in the history of the nineteenth century.

266 ELPHINSTONE, MOUNTSTUART. *History of India.* London, John Murray, 1874. p. 678.

(E)

Guru Govind, the grandson of Har Govind, and the tenth spiritual chief from Nanak conceived the idea of forming the Sikhs into a religious and military commonwealth, and executed his design with the systematic spirit of a Grecian law-giver To increase the numbers of his society, he abolished all distinctions of caste among its members, admitting all converts, whether Mohammedan or Hindu, Brahmin or Chandala to a perfect equality ; while, to preserve its unity, he instituted a peculiar dress and peculiar manners, by which his followers were to be distinguished from the rest of mankind. The

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author holds the opinion that Guru Gobind Singh was allowed to enter the Moghul dominions unmolested because misfortunes impaired his reason or at least destroyed his energy which is historically untrue. He supports his statement by quoting Khafi Khan. The book has 12 chapters with numerous sub-chapters, an appendix on the States formed on the dissolution of the empire of Delhi with an index.

267 *Encyclopedia of religion and ethics*, edited by James Hastings. 2nd ed. New York, T & T Clark, 1934. v. 11. pp. 507 511.

(E)

Under the caption Sikhs, it narrates the history of the Sikhs upto the establishment of Chief Khalsa Diwan. It refers to Guru Gobind Singh at pages 508—509 with the remarks the tenth and the last Guru, Gobind Singh, founder of the militant Sikh theocracy was born at Patna in 1666 and installed at Anandpur in 1676. He made momentous changes in Sikh ritual and policy.

268 *Encyclopedia of religion*, ed. by Vergilius Ferm. New York, Philosophical Library, 1945. 844 p.

(E)

Under the caption "Sikh, Sikhism" at page 710, it refers to Guru Gobind Singh with the remarks that the Sikh community became increasingly militant and ultimately became nation and the tenth Guru declared that thenceforth, the Granth should be their Guru.

269 FALCON, R. W. *Handbook on Sikhs*. Allahabad, Pioneer Press, 1896. 142 p.

(E)

It gives a brief life-sketch of Guru Gobind Singh at page 13—16 with the remarks that he did not essentially change the teachings of his predecessors. He describes the Supreme Being nearly in the same terms in his Japji as the Adi Granth does.

270 FAQUIR MUHAMMAD. *Jameh-ut-Tawarikh*. Kanpur, Nawal Kishore Press, 1874.

(Per)

A reference to the activities of Guru Gobind Singh appears along with other Gurus. A portion relevant to the Sikh history has been translated and published by Dr. Ganda Singh in *Phulwari*, August, 1931.

271 FATEH SINGH, BHAI. *Brief life of Sri Guru Gobind Singh Ji*. Amritsar. The Punjab Translating and Publishing House, 1926. 176 p.

(E)

It is a biography of Sri Guru Gobind Singh and is divided into eighteen chapters and each chapter deals with a specific subject

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connected with the life of Guru Gobind Singh.

Also compiled and published in Panjabi, Urdu, Hindi and Gujrati.

272 FATEH SINGH, BHAI. *Guru Gobind Singh Ji.* Amritsar, The Punjab Translating and Publishing House, 1926.

(P)

A brief resume of Guru's life from various standpoints.

273 FATEH SINGH, SANT. *Pita Guru.* Ganga Nagar, Sant Chanan Singh. 114 p.

(P)

Events of the life of Guru Gobind Singh have been described under different headings.

274 GADGIL, N. V. *Sikhanca itihas.* Poona, Venus Prakashan, 1963. 364 p.

(Mar)

A comprehensive study of the history of the Punjab with special emphasis on the Gurus of the Sikhs. Chapter on tenth Guru has been dealt with all relevant details.

275 GAHIR, GURCHARAN SINGH, ED. *Souvenir: 298th birthday of Sri Guru Gobind Singh Ji.* Nairobi, Sant Baba Mani Singh Memorial Trust, 1964. 58 p.

(E)

Three articles appear in the souvenir. i.e. Guru Gobind Singh by Dr. Gopal Singh, pp. 27—36, The philosophy of Guru Gobind Singh Ji by Dr. Taran Singh, pp. 37—53; Selections from the Dasam Granth, pp. 54—56.

276 GANDA SINGH. *Contemporary sources of Sikh history.* Amritsar, the author, 1938. 15 p.

(E)

To interpret the various events connected with the history of the Sikhs during the eventful days of eighteenth century, the author has given a list of the contemporary sources of Sikh history, i. e. from 1469—1708 and it refers to the sources, connected with Guru Gobind Singh at pages 10—13. It is a very useful study particularly for the purpose of further research on the subject.

277 ———. "Hal Sikh Guruan, Baba Banda Bahadur te Sikhan da," *Phulwari*, 9(81), 1931: 649—658.

(P)

It is a piece of translation from "Sairul Mutakharin" by Munshi Mir Gulam Hussain Khan and this portion relates to the life of Guru Gobind Singh Ji.

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278 GANDA SINGH. *Makhaz-i-Twarikh-i-Sikhan.* Amritsar, Sikh History Society, 1949. pp. 61—71, 82—85.

(Per)

It refers to two sources related to the life of Guru Gobind Singh.

279 ———. *A select bibliography of the Sikhs and Sikhism.* Amritsar, S. G. P. C., 1965. 436 p.

(E)

A successful attempt—a basic reference tool for use of students and scholars of history. Almost all the relevant material on Guru Gobind Singh is available in this bibliography, arranged author-wise under different languages, giving not only the titles of the books, but also the names of their publishers and the places and the dates of their publication.

280 ———. *Sikh itihas bare.* 2nd ed. Lahore, Lahore Book Shop, 1946. 204 p.

(P)

Stray but critical thoughts on the life of Sri Guru Gobind Singh, tenth Guru of the Sikhs. A study in history.

281 ———. *Sikh itihas val.* Lahore, Panj Darya, 1946. 200 p.

(P)

A comprehensive and penetrating study of pre-Khalsa and post-Khalsa periods in Sikh history.

282 ———. *Sikh lokanca sanksipta itihas*, tr. by Isvarsingh Thakur. Poona, Kesar Singh, 1963. 16, 88 p.

(Mar)

A brief account of the Sikhs with particular reference to the tenth Guru at pages 10—20.

283 ———. "The Sikhs: historical background," *The Sikh Review*, 12(128), 1964: 4—31.

(E)

The article traces the historical development of the Sikhs. About Guru Gobind Singh, the author remarks that "Guru Gobind Singh was not a political adventurer and it is wrong to suggest that he took to soldiery ways either to avenge the death of his father or to oppose the spread of Islam."

284 ——— ED. *Early European accounts of the Sikhs.* Calcutta, Indian Studies, 1962. 107 p.

(E)

It is a collection of eight articles written by the Europeans, published from time to time edited and annotated by Dr. Ganda Singh and serves as an important source book for Sikh history. The articles such as

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'History of the origin and progress of the Sikhs' by Major James Brown (p. 9—45); 'An account of the Sikhs' by Colonel A. L. H. Polier (p. 53—69) refers to Guru Gobind Singh in one form or the other.

285 GAYATRI DEVI. "The house of the Guru and the house of Jaipur," *The Spokesman*, 12(33), 1963: 31.

(E)

The author traces the historical relation between the House of Jaipur and the Sikh Gurus with particular reference to Guru Teg Bahadur and Guru Gobind Singh.

286 GHULAM ALI KHAN. *Imad-us-sa-adat*. Kanpur, Nawal Kishore Press, 1864. 205 p.

(Per)

A reference to Guru Gobind Singh appears at page 70 while narrating the history of Sikh Gurus.

287 GHULAM HUSSAIN KHAN. *Siyar-ul-Matakherin*. Kanpur, Nawal Kishore Press, 1897.

(Per)

A comprehensive work telling events during the reigns of the last seven emperors of India. It refers to the activities of Guru Gobind Singh alongwith other Sikh Gurus This particular part of the book has been translated by Dr. Ganda Singh and included in his book in Panjabi entitled "Kujh ku puratan Sikh itihasik patre."

288 GIBBON, F. P. *The Lawrences of the Punjab*. London, J. M. Dent & Co., 1908. 350 p.

(E)

The book is divided into 26 chapters, each chapter with a caption. Chapter 12 entitled 'The Sikh' refers to Guru Gobind Singh at page 107 and pays tribute with the remarks, "The new Guru, Gobind Singh, son of Teg Bahadur, impelled by revenge, directed his followers to worship the sword. He proclaimed liberty, equality and fraternity; the very distinctive community thus created he named the Khalsa ('the Elect' or the "chosen people"). Members were admitted by a kind of baptismal rite, when an oath was taken not to worship images, never to do obeisance to any other than a Guru, and never to turn the back on a foe. Gobind Singh refused to appoint a successor, but gave instruction that after his death the Sacred Book—the Granth—should for all time be considered the Guru of the Sikhs."

289 GOBIND SINGH. *The quintessence of Sikhism*. Amritsar S. G. P. C., 1958. pp. 41—63.

(E)

During his early years, Guru Gobind Singh drank deep at the fountain of ancient Hindu scriptures and spread in the fullest measure the national tradition and the cultures of the old Rishis and warriors. He collected around him 52 poets. King Chandragupta had only nine

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gems, while Guru Gobind Singh had fifty-two. There are two main themes of his poems—the glorification of God and the value of arms in inculcating courage and heroism.

The author has very lucidly and briefly dwelt on the important and basic concepts of Sikh religion and culture. While teaching divinity classes at Khalsa College, Delhi, the author felt the need of a book which might meet the requirements of students.

Therefore, the subject-matter on Sikhism has been divided into three parts: Sikh History, Philosophy and Religion. Questions have been given in the margin to indicate the scope of each topic.

290 GORDON, J. H. & SIR JOHN, K. C. B. *The Sikhs*, Edinburgh, William Blackwood. 1904, 236 p.

(E)

The author has drawn information from various old works relating to the Sikhs by Malcolm, Cunningham. M'Gregor Smyth and others and also from the history of Punjab by Syad Muhammad Latif and Dr. Trumpp's Translation of the 'Granth' the sacred Book of the Sikhs in addition to his personal notes made during many years' service with Sikhs. The book is divided into fourteen chapters, each chapter with a caption with 16 illustrations relating to Sikh history.

Chapter 3rd is entirely devoted to Guru Gobind Singh with the caption "Guru Gobind Singh, Founder of the Khalsa, The Sikh commonwealth" pages 37 to 54. Author sums up in brief the ideals and achievements of Guru Gobind Singh with the concluding remarks that by converting a horde of undisciplined peasants into enthusiastic soldiers animated with religious fervour, by inuring them to warfare, and by his new ordinances moulding them into the distinct community of the Khalsa,——The commonwealth bound together to fight until they triumphed —Gobind Singh contributed much to the weakening of the Mohammedan power at a time when the Emperor Aurangzeb, by his bigotry towards Hindus, was paving the way for the disintegration of his empire. Under his strong hand the Sikhs rose by a feeling of nationality among a people who had none. He truly laid the corner-stone of that nation which Ranjit Singh a hundred years later, by the force of the religious bond of the Khalsa, raised in the Punjab on the ruins of the Mughal Empire, emancipating the land of his ancestors from thraldom and persecution.

291 GOVIND SINGH, SWAMI. *Itihas Guru Khalsa, arthat Sikhon ka itihas*. Bombay, Lakshmi Venkteshwar Press, 1925. 644 p.

(H)

History of the Sikhs by a Sadhu and a devotee with particular reference to Guru Gobind Singh.

292 GUPTA, HARI RAM. "Guru Gobind Singh: hero of Punjab's regeneration," *The Spokesman*, 10(49), 1960: 8.

(E)

"Guru Gobind Singh took a correct appraisal of the situation of his

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times and decided to provide the necessary lead or guidance. Also published in *The Spokesman*, 7(1), 1957: 4.

293 GUPTA, HARI RAM. *Studies in later Mughal History of the Punjab, 1707—1793.* Lahore, Minerva, 1944. pp. 38—45.

(E)

The greatness of Guru Gobind Singh lies in the fact that he made full use of strong religious sentiment which had been expressing itself in the new community in the form of sincere, loving obedience and devotion to the person of the Guru.

294 GUPTA, JOGENDRA NATH. *Asthan Guru Govind Singh.* Calcutta, Ausutosh Library, 1923. 53 p.

(B)

A simple biography of the tenth Guru, Gobind Singh.

295 GURBAKSH SINGH. *Param manukh te hor lekh.* Amritsar, Preet Nagar Shop, 1962. 144 p.

(P)

Essays on the life of the tenth Guru, revealing his multi-faceted personality.

296 GURBUX SINGH. *Sikh Dharam.* Amritsar, Swera Sahit Publications, 1961. 50 p.

(P)

It refers to the life events of Guru Gobind Singh with four poems befitting the subject.

297 GURDIP KAUR. "Sri Guru Gobind Singh de jeevan drishtikon te ik jhat," *Ajit*, 20(339), January 2, 1963: 8.

(P)

A leader reformer, prophet is the product of crisis. A reflective study in historical perspective.

298 GURMUKH NIHAL SINGH. "Rise and growth of the Sikhs : a survey from 1469 to 1947," *The Missionary*, 2(6), March, 1961, 19—24.

(E)

About Guru Gobind Singh, the author remarks that after "his father's martyrdom he immediately took up the work of reorganising his followers, training them into fine soldiers and infusing in them a new, undying spirit. He set out with great courage, steadfastness and wisdom to accomplish a very difficult task, and for this purpose, created the pure and invincible Khalsa by instituting the baptism of the sword in 1699."

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

299 *Guru Gobind Singh.* Singapore, Sikh Missionary Tract Society, 1941. 26 p.

(P)

A brief account of Guru's life with a foreword by Bhag Singh.

300 HARBANS SINGH. "Guru Gobind Singh: the saviour of India," *The Spokesman*, 5(1), 1955: 11—12.

(E)

A brief life-sketch. Guru Gobind Singh's work is best understood as the fulfilment of Guru Nanak's mission.

301 HIRA SINGH, DARD. "Sri Guru Gobind Singh Ji Maharaj da sankhep jiwan," *Phulwari*, 10 (2) 1933: 97—104.

(P)

Author has summed up a brief life-sketch of Guru Gobind Singh Ji.

302 HUGHAS, T. P. *Dictionary of Islam.* 2nd ed., London, Allen, 1885. pp. 583—594.

(E)

An interesting study of the Sikh religion with quotations from 'Janam Sakhis' and other secondary sources; a review of the connection between Sikhism and the teachings of Islam, contributed specially for the present work by Mr. Frederic Pincott. It gives a brief life-sketch of Guru Gobind Singh at page 593—594 and concludes with the remarks that he refused to name a successor, telling hisfo llowers that after his death, The Granth Sahib or "The Lord The Book" was to be their guide in every respect.

303 INAYAL-ULLAH ISMI, MUNSHI. *Ruqat-i-Alamgiri.*

(Per)

It gives a passing reference to the activities of Guru Gobind Singh in Punjab.

304 IRVINE, WILLIAM. *Later Mughals.* Calcutta, M. C. Sarkar, v. 2. pp.80—92.

(E)

"Govind Singh transformed the outward forms and ceremonies to a very great extent. But such philosophical basis as the religion had, remained in theory unchanged though, in practice, the common people soon reconstructed for themselves a personal God. Govind Singh's first innovation was to institute an inner order within the sect. These were called Singhs or lions, and this word, one usually applied to Rajputs only, was added to the disciples' name. The rite of initiation to the order was called the *Pahul.*

It is a history of the later Mughals, i. e. from 1707 to 1720 in two volumes. With such a wealth of original Persian sources in his possession and his knowledge of continental tongues opening to him The East Indian records of the Dutch, French and Portuguese Governments, as well as those of the Christian missions to the

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East, the author planned an original history of the decline of the Mughal Empire.

The author has devoted section seventeen to Guru Govind Singh wherein he summed up mostly his battles with the hill Rajas and the Mughals.

305 ISHWARI PRASAD. *New history of India.* Allahabad, Indian Press, 1963. pp. 276—277.

(E)

Teg Bahadur's son, Guru Govind Singh, succeeded to the gaddi and resolved to avenge the death of his father. But as it was impossible to fight the Mughals, he returned to the hills and for twenty years he was absorbed in meditation and prayer. He stored his mind with knowledge and acquired a great mastery over religious works. He instilled into his followers a sense of high purpose, enjoined upon them the duty of wearing steel upon their persons and organised them into the Khalsa or the elect of the God.

An attempt has been made to include in this book new facts and to interpret them correctly and sympathetically.

306 JASWANT SINGH. *Das Guru.* Amritsar, S. G. P. C. pp. 48—64.

(P)

A brief life-sketch of the ten Gurus; pp 48—64 refer to the life of Guru Gobind Singh.

307 ———. *Guru Govind Singh Ji ka jiwan chiritra.* Mathura, The author, 1935. 136 p.

(H)

An outline of the life of the tenth Guru Govind Singh. A revealing study.

308 ———. *Guru Govind Singh.* Mathura, Sikh Missionary Society, 1935.

(H)

Biographical survey of tenth Guru's life.

309 ———. *Shri Guru Govind Singh Ji ka sankshipt jiwan chritra aur Amrit vani.* Mathura, The United Sikh Missionary Society, 1938. 384 p.

(H)

A detailed biography of Guru Govind Singh with selected verses from the *vani* at the end of the book.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

310 JIT SINGH. "Guru Khalse da udaikal," *Kaumi Ekta*, 8 (50—51), 1965:30—32, 34.

(P)

A brief life-sketch of Guru Gobind Singh.

311 JODH SINGH, BHAI. *Mahabali Sri Guru Gobind Singh Ji Maharaj Daswi Patshahi da jiwan britant*. Lahore, Jot Singh, 1904. 534 p.

(P)

It is a detailed biography of Guru Gobind Singh. It is translated in Punjabi by Bhai Jodh Singh whereas it was written in Urdu by Lala Daulat Rai of Dhera Ghazi Khan. The first 120 pages have been devoted to the first nine Gurus and the rest of the portion deals with the events of Guru Gobind Singh's life.

312 JODH SINGH, GIANI. *Sri Kalgidhar hulas*. Amritsar, Atma Singh, 1913. 280 p.

(P)

A biography of Guru Gobind Singh in verse.

313 JOGINDER SINGH. *Vachitra katha Sri Guru Gobind Singh Ji*. Delhi, Punjabi Literary Society, 1965, 34 p.

(P)

Describes the birth and eventful life of Guru Gobind Singh.

314 KAHAN SINGH, NABHA. *Gurushabad ratnakar mahankosh: Encyclopaedia of Sikh literature*. Patiala, Language Department, 1960. 835, 99 p.

(P)

Reprint. A brief life-sketch of Guru Gobind Singh appears at pp. 321—322. The author remarks that Guru Gobind Singh was a great scholar and a patron of literature to whose court thronged many poets and writers of renowned fame.

315 *Kalgian vale de kamal*. Amritsar, Khalsa Tract Society. 56 p.

(H)

It refers to the lives of ten Gurus with particular stress on the achievements of Guru Gobind Singh in the fields of morality, spiritualism, secularism etc.

316 KANAHYA LAL. *Tarikh-i-Punjab*. Lahore, 1881. pp. 33—59.

(U)

A brief life-sketch of Guru Gobind Singh appears in the book.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

317 KANKAN. *Das Gur katha*. 1797.

(U)

It is a photostat copy brought from Public Library, Lahore (Pakistan) by Kirpal Singh and a life-sketch of Guru Gobind Singh also appears in the book.

318 KANOLE, VISHWESHWAR AMBADAS. *Sri Guru Govindasimha Yanche sankshipta charita*. Nanded, the author, 1927. viii, 39 p.

(Mar)

A brief biographical sketch of the tenth Sikh Guru.

319 KAPALI SASTRY, T. V. "Guru Gobind Singh; a life-sketch," *The Sikh Review*, 11(1), 1963: 4—16.

(E)

The life-sketch of Guru Gobind Singh is discussed under twenty sub-heads, such as Trouble with Mughals, Emperor takes notice, Har Gobind imprisoned, Guru Gobind born, The child beloved, Homage on the way, Muslim Pir's homage, Period of education, Teg Bahadur's martyrdom, Persuasion fails, Gobind assumes command, The glorious court, Anandpur's new spirit, Fight with a tiger, Muslim divines call on Guru, A year of *tapas*, Birth of the Khalsa, Sikhs become Singhs, Fight with Delhi, The last days.

320 KARAM SINGH. *Sankhep Gur itihas*. Patiala, Darbara Singh Jodh Singh, pp. 147—161.

(P)

A brief life-sketch of Guru Gobind Singh.

321 KARTAR SINGH. *Jiwan Katha Sri Guru Gobind Singh Jee*. Lahore, Lahore Book Shop, 1946, 492 p.

(P)

A detailed and exhaustive study of the Guru's life, teachings and impact on the present day world.

322 ———. *Life of Guru Gobind Singh*. Ludhiana, Lahore Book Shop, 1951. xx, 339 p.

(E)

The main object in writing this book has been to present a picture of Guru Gobind Singh consistent with his views and teachings. An attempt has been made to examine critically and to eradicate the prejudices that, through malice or ignorance, have come to be associated with the name of the Guru.

323 KARTAR SINGH, GIANI. *Kalgidhar Ji de ladle*. Lahore, Gurdial Singh & Sons, 46 p.

(E)

A brief discourse on Guru Gobind Singh.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

324 KARTAR SINGH, KLASWALIA. *Sri dushat daman parkash.* Amritsar, Jawahar Singh Kirpal Singh, 1958. 780 p.

(P)
A detailed biography of Guru Gobind Singh in verse with 12293 couplets.

325 ———. *Sri Guru Dashmesh parkash.* Amritsar, Ladha Singh Kartar Singh, 548 p.

(P)
Biography of Guru Gobind Singh, in verse with beautiful illustrations

326 ———. *Sri Kalgidhar darshan.* Amritsar, the author. 800 p.

(P)
A biographical-cum-illustrative life-sketch of the tenth Guru of the Sikhs.

327 KAUSHAL, RAM SAROOP. *Das Guru.* Lahore, The Punjab School Supply Depot, 1929. pp. 221—271.

(H)
A collection of ten life sketches of the Sikh Gurus and summed up in brief the achievements of Guru Gobind Singh in the last chapter.

328 ———. *Kalgidhar Sri Guru Gobind Singh.* Lahore, The Punjab School Supply Depot, 1930. 129 p.

(P)
A biographical survey of Sikh Gurus, with special emphasis on the tenth Guru and his impact on posterity.

329 KENNEDY, PRINGLE. *History of the great Mughals.* Calcutta, Thaker, Spink & Co., 1905. v. 2. p. 166—167.

(E)
"All without distinction of caste were admitted into the fraternity, provided they underwent the initiatory ceremony (the *pahul* rite), which, though different in ritual, corresponds in significance with Christian baptism; The solemn supper. "The Pershad," partaken by the initiated, from time to time, in many ways being similar in significance with the Lord's supper. The whole of his life-time was spent in incessant warfare, now and again, with the Hindu hill Rajas, generally with the Imperial powers. At times his followers were almost annihilated, but they sprang up again and again.
It is a huge work in two volumes and the author has devoted a few pages to the Sikh Gurus. Each volume has an exhaustive index.

330 KESAR SINGH. *Bansawali Nanak Dasam Patshahiaka.* pp. 97—131.

(P)
A brief life-sketch of Guru Gobind Singh.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

331 KHAZAN SINGH. *History and philosophy of the Sikh religion.* Lahore, Nawal Kishore, 1914. v. 2. pp. 162—204.

(E)

"I entrust my Khalsa to the bossom of everlasting Divine and that for the future the spiritual guide of his followers was the Holy Scripture, 'Granth Sahib.' He appointed it as his successor after going through the customary ceremonies and making the usual presents to it. He explained that whoever wished to behold the Guru, he must bow before it and open it with a sincere heart, and he should have an interview with the Guru. It should serve as a true guide and impartial divine teacher under all circumstances whatsoever."

The author in putting this work before the public contributes his humble quota towards a great desideratum in his national literature an effort to serve as a stimulus to abler minds to undertake to do the work more thoroughly. The work is the result of a pure labour of love and is placed before the indulgent reader with all the shortcomings of which the author is fully conscious. Besides, the introduction, the work consists of two parts, *viz.* 1. Biographical, which deals with the life histories of the ten Sikh Gurus and Banda Bahadur, and the growth of the Sikhs as an Indian nation; and part II deals with the religion of the Sikhs in all its evolutionary phases. In the second part hymns from the Granth Sahib or the scriptures of the Sikhs have been given in Roman character with their translation i n English and in their original script in Appendix B.

332 KHUSHWAQAT RAI. *Tawarikh-i-Sikhan*, 1812. MSS.

(Per)

The author was an agent of the British Government at Amritsar and wrote this history at the desire of Sir Charles Metcaffe. It refers to Guru Gobind Singh and his activities alongwith the other Gurus in the first few pages. This valuable work comes down to 1811 and narrates the early history of the Sikh Sardars.

333 KHUSHWANT SINGH. "Future of the Sikhs," *The Spokesman*, 2(1) 1952 : 4.

(E)

The Sikhs after Guru Gobind Singh have invariably the same attributes and with little changes in form and symbols Sikh faith is moving on. A revealing study in historical perspective.

334 ———. *A history of the Sikhs.* Princeton, University Press, 1963. v.1, 419 p.

(E)

Chapter V, p. 76—98 deals with Guru Gobind Singh under the heading "From the pacifist Sikh to the militant Khalsa." The author remarks that "Guru Gobind Singh was the beam ideal of the Punjabis. He was a handsome man, whose feats as a cavalier, swordsman, and archer were enough to endear him to a people."

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

335 KHUSHWANT SINGH. *The Sikhs.* London, Allen, 1953. pp. 28—33.

(E)

"Gobind Singh realised that a change in ideology was necessary for the fulfilment of his temporal work. If his followers were to be saved from extinction, they had not only to be taught the use of arms but also convinced of the morality of the use of force. Even the conception of God became a militant one. He was timeless as death. His symbol was steel. Armed with these mental concepts, Gobind Singh set about training the sparrow to hunt the hawk and one man to fight a legion."

The author has considered it necessary to draw the reader's attention to the absence of a concise and readable account of Sikhism. He is more concerned with history than with religion. The author had the privilege of meeting people who were the leading characters in many of the movements and of being entrusted with original documents in their possession. He was also fortunate in having spent a part of his diplomatic service in Canada, where he was able to see back numbers of newspapers and files dealing with the origin of activities of the Ghadr party. In London he had access to the manuscripts, records, old newspapers and books at the India Office Library, which is the most exhaustive source of information on Indo-British history. All this the author had endeavoured to put together in this book.

336 ———. *The Sikhs today.* Bombay, Orient Longmans, 1959. pp. 23—28.

(E)

"The faith of Guru Nanak and the first five Gurus was a strictly pacifist one. Since their writings form the bulk of the Sikh scriptures, it can be categorically stated that the religion of the Sikh is one of peace and humility. With the execution of the 5th and 9th Gurus, and the savage persecutions that followed, Sikh practice began to change from that of turning the other check to that of returning blow for blow. Guru Gobind Singh gave this change its philosophical justification. "When all other means have failed," he declared, "it is righteous to draw the sword."

It is a brief monograph on the Sikhs, their religion, history, culture, customs and way of life, who are not only one of the most picturesque but also one of the most remarkable communities grown up in India during the last four or five hundred years.

337 KINCAID, C. A. *Teachers of India.* London, Humphrey Milford, 1927. pp. 101—107.

(E)

The new Guru was admirably suited by nature to the times in which he lived. The Sikhs had become so numerous as to be a real danger to the Moghul Government and if they were not to be destroyed for political reasons, they needed a military leader. In Gobind Rai they found such a leader.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

338 KINI AND RAO. *An outline history of India*. 5th ed. Madras, Oxford, 1951. pp. 84—85.

(E)

It was in Aurangzeb's reign that the Sikhs became a warlike people. Aurangzeb seized their Guru, Teg Bahadur, asked him to become a Muslim, and when he refused, put him to death. The community as a whole was also persecuted. It was deeply stirred. Therefore Teg Bahadur's son and successor, Guru Govind Singh proposed to form a Sikh army, thousands of Sikhs offered to enrol. They were called the Khalsa or the Pure, for they all took the required vows, and swore to stand by their religion.

The author narrates the history in a very lucid manner and gives us a bird's eye-view of the Indian history in 159 pages. The book has a chronology at the end with maps and questions on each chapter.

339 KIRPAL SINGH. "Maha inqilabi Satguru," *Jathedar*, 5(8), January 8, 1965 : 7—10.

(P)

Sikh Gurus—a long line of social reformers, practical moralists were all revolutionary in one way or the other. The spirit culminated under the tenth Guru. A study in history.

340 KOHLI, PURANJIT SINGH. "Guru Gobind Singh," *The Sikh Review*, 14(156), 1966 : 37—39.

(E)

A study of Guru Gobind Singh's variegated personality.

341 KOHLI, SURINDAR SINGH. *Guru Gobind Singh and Khalsa*. Delhi, Avtar Singh Kohli. 16 p.

(E)

It describes the ideals set by the Guru for the Khalsa and how the Guru himself lived upto those ideals.

342 KUNT SINGH. "Life-sketch of Guru Gobind Singh," *The Sikh Review*, 4(1), 1956 : 5—19.

(E)

The article has been discussed under seven sub-heads, such as Birth and childhood, Muslims' love for child, The Kashmiri pandits, Guru Teg Bahadur's dilemma, The solution and execution, Guru Gobind Singh's determination and plan, Raja Ram Rai's son sees Guru Gobind Rai, Sikhs vs. Hill Rajas, Creation of the Khalsa, Conspiracy of jealous hill rajas and bigotted Mughals, The wars, Few vs. many, The Guru's worthy sons, The Sikhs vs. false ones, Banda Bahadur, The Guru's last words, Death of the Guru.

343 KUSHTA, MAULA BUX. *Punjab-de-hire*, Ludhiana, Lahore Book Shop, 1950. 130 p.

(P)

Pp. 29-30 deal with the tenth Guru of the Sikhs, Guru Gobind Singh, as a creative artist and writer.

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344 LAJWANTI, RAMAKRISHNA. *Les Sikhs, origine et developement de la communaute jusqu's nos jours, 1469—1930.* Paris, 1933. ii, 352, xlii p.

(Fr)

History of the Sikhs with a brief life-sketch of Guru Gobind Singh.

345 LAKSHMAN SINGH, BHAGAT. *Guru Gobind Singh as seen by a devotee.* Rawalpindi, the author, 1919.

(E)

An intimate and revealing study of the tenth Sikh Guru.

346 ———. *A short sketch of the life and work of Guru Gobind Singh, the tenth and last Guru of the Sikhs.* Lahore, the author, 1909. 186 p.

(E)

It is a small biography of Guru Gobind Singh in which the author has tried to show that his military achievements were only a chapter in his life and that his great and lasting work was to preach the fatherhood of God and the brotherhood of man, whereby he infused true manliness into the hearts of the people of this land. The author has endeavoured to write a simple, readable and believable story of the Guru's life and has based it mainly on the 'Dassam Granth' which contains writings believed to have been written by the Guru himself. He has referred to the contemporary and later Muslim historians and English writers on Indian history and where necessary, he has quoted largely from them to corroborate what he has said. He has visited several Gurdwaras and places of note with which the memory of the Guru is associated and has personally enquired into the traditions that are current there. In a word he has done all that his resources could permit him to do.

The author has not exhausted all sources of information in writing this work but he has made a successful attempt to place in the hands of the English knowing public a handy book containing a simple narrative of the life of one who is regarded as saviour by millions of men, inhabiting the land of the five waters.

347 LAKSHMINARASIMHAM, CHILAKAMARTI. *Guru Govindu charitra.* Rajahmundry, Matte Subbarao, 1921. 143 p.

(Te)

Traces the history of the Sikhs with particular reference to first nine Sikh Gurus and gives a biographical sketch of Guru Gobind Singh at pages 38—143.

348 LETHBRIDGE, SIR ROPER. *History of India.* London, Macmillan, 1875. pp. 72-73.

(E)

In the seventeenth century, the tenth Guru of the Sikhs or spiritual leader, named Guru Gobind Singh, who was a man of ambitious and warlike temper completed his military organisation.

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349 LILA RAM SINGH. "The greatest hero of the world," *The Sikh Review*, 1914. pp. 53—57

(E)

"I have before my mind's eye that great, indomitable hero of this iron age, Kalyuga, who lived with your forefathers in the Punjab only a little more than two centuries ago. He lived here for 42 years at a time when India was ruled over by Aurangzeb and it was in the midst of this tyrannical rule that the great hero of this iron age was born at Patna in 1666. He lived mostly in the Punjab, and finally laid himself at rest in 1708 at Abchalnagar in the Deccan State." It is an address delivered by Dewan Lila Ram Singh Ex-President of the Sikh Education Conference.

350 LOEHLIN, C.H. "The tolerant warrior," *The Sikh Review*, 8 (12), 1960: 42—44

(E)

"Guru Gobind Singh was a devout man and he kept up his worship services even during battles and sieges."

351 LOVETT, VERNEY. *India*. London, Waverly. pp.33—34.

(E)

"Teg Bahadur, the ninth Guru, after encouraging Hindu resistance to forcible conversion, was executed by order of Aurangzeb on refusal to embrace the creed of Islam. Gobind Singh, the tenth and last Guru organised his brethren into a military power, binding them together by two sacraments which were to be accepted by all the "Khalsa" (Pure). The Adi Granth or original Sikh Bible had already been dictated by Arjun, the sixth Guru Gobind Singh added a supplementary Granth and invented new names for God, the first, the '*Akal*' (Immortal). The last the *Asipani* (The sword in his hand), the impersonation and source of bravery. He commanded Sikhs to adopt the five K's—five attributes. The Punjabi names of which begin with the letter K—namely long hair, short drawers, an iron quoit, a small steel dagger and a comb. He was murdered by an Afghan in 1708 ; and since his decease the Holy Granth has been the spiritual teacher of the Sikhs."

The author has committed a mistake by mentioning Guru Arjun as the sixth Guru whereas Guru Arjun was the fifth Guru. The whole volume has been prepared under the care of Major-General Lord Edward Gleichen.

352 MCGREGOR, W. L. *History of the Sikhs*. London, James, Madden, 1842. 2 v. pp. 69—104.

(E)

After initiating his followers, Gobind determined on a religious warfare; and in order to excite them to action, he threw the greater part of his wealth into the Sutlej.

The object of the author has been to record every fact connected with the history of the Sikhs, from the birth of Nanak to the capture of Kot Kangra by the British; to present a complete history of the life of Ranjit Singh. The author has devoted three chapters in the

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first volume, i.e. III, IV and V and VII to Guru Gobind Sing.: *vis-a-vis* the history of Guru Gobind. His reformation of the Sikhs—the warlike exploits of Gobind Singh—the adventures of Gobind Singh after leaving Mukhowal—the death and character of Gobind Singh, respectively.

353 MANJIT SINGH. "Anandpuri Satguru di kahani", *Sant Sipahi*, 12(13), 1957 : 6.

(P)

A brief life-sketch of Guru Gobind Singh with beautiful illustrations.

354 ———. "Satguru di kahani," *Sant Sipahi*, 15(1), 1959 : 11.

(P)

The article describes the main events of Guru Gobind Singh's life before the creation of Khalsa, i.e. his travel from Patna to Anandpur, his battles with the hill Rajas such as battle of Bhangani and Nadaun and the invasion of Shahzada Muzzam.

355 ———. "Choji Pita", *Sant Sipahi*, 18(4), 1962: 60.

(P)

It relates to few events of Guru Gobind Singh's life.

356 ———, ED. "Dashmesh Pita de jiwan wich jhat," *Sant Sipahi*, 21(1), 1965 : 7—14.

(P)

The article has been discusssd under six sub-heads.

357 ———. "Dashmesh Ji de jiwan wich jhat," *Sant Sipahi*, 21(2), 1965 : 7—11.

(P)

This is the second instalment of the article. The first instalment was published in the January issue of the year 1965.

358 ———. "Dashmesh ji de jiwan wich jhat," *Sant Sipahi*, 21(3), 1965 : 7—14.

(P)

This is the third instalment of the article. The first two instalments were published in the months of January and February issues for the year 1965.

359 ———. "Dashmesh Ji de jiwan wich jhat," *Sant Sipahi*, 21(4), 1965 : 7—14.

(P)

This is the fourth instalment of the article. The first three parts were published in the January, February and March issues for the year 1965.

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360 MANJIT SINGH, ED. "Dashmesh ji de jiwan wich jhat," *Sant Sipahi*, 21(5), 1965 : 7—14.

(P)

This is the fifth instalment of the article. The earlier parts in different issues appeared from January to April, 1965.

361 ———. Dashmesh ji de jiwan wich jhat," *Sant Sipahi*, 21(6), 1965 : 7—14.

(P)

This is the sixth instalment of the article. Previous issues from January to May, 1965 contain the earlier instalments.

362 ———. "Dashmesh ji de jiwan wich jhat," *Sant Sipahi*, 21(7), 1965 : 7—14.

(P)

This is the seventh instalment. The six previous instalments appeared in different issues from January to June, 1965.

363 ———. "Dashmesh ji de jiwan wich jhat," *Sant Sipahi*, 21(8), 1965 : 7—14.

(P)

This is the eighth instalment of the article. The earlier instalments appeared in different issues of the year 1965.

364 ———. "Dashmesh ji de jiwan wich jhat," *Sant Sipahi*, 21(9), 1965 : 7—14.

(P)

This is the ninth instalment of the article. The earlier instalments appeared in different issues of the year 1965.

365 ———. "Dashmesh ji de jiwan wich jhat," *Sant Sipahi*, 21(10), 1965 : 7—14.

(P)

This is the tenth instalment of the article. The previous instalments appeared in different issues of the year 1965.

366 ———. "Dashmesh ji de jiwan wich jhat," *Sant Sipahi*, 21(11), 1965 : 7—14.

(P)

This is the eleventh instalment of the article. The earlier issues of the year 1965 contain previous instalments.

367 ———. "Dashmesh ji de jiwan wich jhat," *Sant Sipahi*, 21(12), 1965 : 7—14.

(P)

This is the twelfth instalment of the article. Earlier instalments appeared in the different previous issues of the year 1965.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

368 MANJIT SINGH. "Dashmesh Pita dian batan," *Sant Sipahi*, 16(1), 1960 : 12.

(P)

The article depicts the major events of Guru Gobind Singh's life from his birth to his assassination with eleven beautiful illustrations by Harbhajan Singh.

369 MANMOHAN SINGH. "Lasani Guru Gobind Singh," *Jathedar*, (349). December 29, 1965 : 11.

(P)

A vivid study in Sikh history with illustrations from the scriptures.

370 MACAULIFFE, M. A. *The Sikh religion, a symposium.* Calcutta, Sunil Gupta, 1958. pp. 79—82.

(E)

A brief review of the life of Guru Gobind Singh. The author remarks that "in consequence of his military instincts, he was able to fight with determination against the Muhammedans and also to win their respect by his bravery and success."

371 ———. *The Sikh religion: its Gurus, sacred writings and authors.* Delhi, S. Chand, 1963. 6 v.

(E)

Volume V deals with life of Guru Gobind Singh, the tenth Guru under ten headings, such as Life of Guru Gobind Singh, the tenth Guru, Guru Gobind Singh against idolatory, A princess's discussion with a Brahman, Extracts from Bhai Nand Lal's writings, Zafarnama (the Guru's epistle to Aurangzeb), Interview with Banda, Banda's career in the Punjab and death, Composition of Guru Gobind Singh, 'Ardas,' Ragas or musical measures of the Gurus' hymns.

372 MAHAJAN, V. D. *India since 1526.* 4th ed. Delhi, S. Chand, 1961. pp. 195—197.

(E)

Guru Gobind Singh was not a military or political leader. He was essentially a man of God. He was made to infuse a militant spirit into his followers on account of the force of circumstances. The Guru was a scholar and a poet.

373 MAHA SINGH. *Jiwan Sri Guru Gobind Singh Ji.* Amritsar, Punjab Translating House, 140 p.

(P)

Life study of Guru Gobind Singh and its lasting impression on the coming generation.

374 MAHTAB SINGH. "Sri Guru Gobind Singh Ji," *Komal*, 10—11(1), 1932: 4—5.

(P)

A brief life-sketch of Guru Gobind Singh.

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375 MAJUMDAR, R. C. AND OTHERS. *An advanced history of India*. London, Macmillan, 1949. pp. 499—500.

(E)

"Thus Teg Bahadur gave his head but not his faith *(sir dia sar na dia)*. The son and successor of Teg Bahadur, Guru Gobind, was one of the most remarkable personalities in Indian history. He set himself to the task of organising his followers with the thoroughness "of a Grecian law-giver." He instituted the custom of baptism (*Pahul*) by water stirred with a dagger. Those who accepted the new form of baptism were known as the Khalsa (Pure) and were given the appellation of Singhs (lions). They were not to show their backs to the foe in battle. They were ever to help the poor and the unfortunate. Guru Gobind compiled a supplementay Granth, known as the *Daswen Padshah ka Granth* (The Book of the tenth Sovereign). He fought against some neighbouring hill princes and Mughal officers with remarkable courage and tenacity. It is said that he assisted Bahadur Shah in his contest for the throne, and subsequently proceeded with him to the Deccan. An Afghan fanatic stabbed him to death towards the end of 1708, at Nander on the banks of the Godavari."

376 MAKHAN SINGH. *Swaneh-i-Umri Sri Guru Gobind Singh Sahib, dasam padshah*. Lahore, Bhai Daya Singh. 65 p.

(U)

It is a brief sketch of events and battles connected with the life of Sri Guru Gobind Singh. The purpose of the book is to fulfil the desire of the author to write on Sri Guru Gobind Singh who saved the Hinduism.

377 MALCOLM, SIR JOHN. *Sketch of the Sikhs*. London, John Murray, 1812. pp. 41—76.

(E)

This sketch has already appeared in the eleventh volume of the Asiatic Researches: but, as that valuable work is not in common circulation, it is republished in the form of a book as a short and clear account of an oriental people of singular religion and manners who inhabit the province of the Punjab situated between the rivers of the Jamuna and the Indus. A brief life-sketch of Guru Gobind Singh is also given.

378 MAN, ARJAN SINGH. *Short life-sketch of Guru Gobind Singh*. Calcutta, Bengal Sikh Missionary Association. 20 p.

(E)

By converting a horde of undisciplined peasants, shopkeepers, flocks of fox-like infidels and low castes into enthusiastic soldiers, animated with religious fervour and by inuring them into warfare by his ordinances, moulded them into a distinct community of the Khalsa. He truly laid the corner-stone of that empire which Maharaja Ranjit Singh a hundred years later by the force of religious band of Khalsa, raised in the Punjab on the remains of the Mughal empire.

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379 MAN, ARJAN SINGH. *The Sikh and the Singh.* Calcutta, Bengal Sikh Missionary Association, 1937. pp. 16—28.

(E)

"Sikhism had thus become an organised movement. Its existence no longer depended on the existence of a particular individual. It could carry itself onward by the force of its own energy. The Mughal Government had tried to extinguish the light of Sikhism by killing a large number of Sikhs including the sons of Guru Gobind Singh but the Guru was still unconquered. He organised his Sikhs and made 'Amrit,' the basis of this organisation and called it Khalsa Panth."

380 MEHTA, ANAND KISHORE. *Guru Gobind Singh.* Lahore, Varman, 1924. 280 p.

(U)

It is a biography of Guru Gobind Singh with twenty-one chapters. A sufficient number of references from various authorities have been quoted to make the text more authentic. It is a translation in Urdu whereas the original text was written in Hindi.

381 MEHTAB SINGH, GIANI. "Sri Guru Gobind Singh Ji," *Jathedar*, (349), December 29, 1965: 8—24.

(P)

Biographical narrative study of the Guru's versatile genius and personality.

382 MEHTAB SINGH, MASTER. *Sri Guru Granth Sahib jee vich dite itihasak nawan te thawan da kosh.* The author, 352 p.

(P)

Pp. 108—120 deal with life of the tenth Guru. An interesting study from historical point of view.

383 MEHTA, KALYANJI VITTHALBHAI AND SHELAT, CHUNILAL. *Mahan Sikh Guru.* 2nd ed. Bombay, Sastushaitya Bardhak Karyalay, 1966. 326 p.

(G)

It relates to two Sikh Gurus, i. e. Guru Nanak Dev and Guru Gobind Singh. At pages 121 to 326 it refers to the main events of Guru Gobind Singh's life i. e. his battles, creation of Khalsa with a brief character estimate at the end.

384 MISRA, LINGARAJA. *Guru Gobinda Simha.* Cuttack, The author, 1933. ii. 58 p.

(O)

A biographical-cum-chronological study of the life of Guru Gobind Singh. An interesting approach.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

385 MOHAMMAD IQBAL. "Sikhs," *The Encyclopaedia of Islam*, v. 4, 1934: 417.

(E)

The article is quite authoritative and traces the Sikh history right from Guru Nanak.

About Guru Gobind Singh, the author writes that "The figure of Teg Bahadur's son Gobind Rai, who was saluted as Guru after the execution of his father in 1675, is perhaps the most prominent in the history of the Sikhs. He succeeded to the apostleship as a mere boy, but ended his career by completely transforming a community of mere devotees into a nation of warriors who were destined to rule the Punjab for nearly a century. The violent death of his father seems to have left a lasting impression on his young mind and he cherished a bitter hatred towards Aurangzeb." An exhaustive bibliography at the end is given.

386 MUHAMMAD AKBAR. *The Punjab under the Mughals*. Lahore, Mirza Muhammad Sadiq, 1948. pp. 206–220.

(E)

The result of Gobind's efforts was that during his time the character of the Sikhs changed radically. Instead of devotion and piety, pugnacity and valour became the most important features of this sect. The Sikhs who were upto that time divided into groups hostile to each other were now united for a common cause and against common dangers. A deeply religious sect had got converted into a purely martial race.

The attempt is designed to meet the needs of the student as well as the cultivated layman, but the attempt does not pretend to be complete. The work is based on primary authorities and the writings of the later scholars have also been consulted. Chapter XVI has been devoted to Guru Gobind Singh whereas Chapter XIV and XV deal with the "Development of Sikhism, Aurangzeb and the Sikh Gurus" respectively.

387 MURTAZA HUSSAIN ALLAH YAR USMANI BELGRAMI. *Hadiqat-ul-Aqalim*. Lucknow, Munshi Nawal Kishore. pp. 148.

(Per)

It refers to the succession of Guru Gobind Singh under whose patronage the Sikhs grew in numbers.

388 NAHAR SINGH. *Studies in the history of the Sikhs: the struggle for breath*. Lahore, Amar Singh, 1935. pp. 2—3

(E)

"Mata Sundri, the widow of Guru Gobind Singh, was in those times residing at Delhi. She wrote several letters to different congregations to dissociate themselves from the new practices, which Banda had innovated. In fact, from that time she guided the activities of the conformists or tat-Khalsa by her advice and influence. She wrote a letter to Banda pointing out to him several incongruent practices by starting which he had subverted some established traditions and customs of Sikh faith. Banda gave an evasive reply, which annoyed many orthodox conformists.

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The author has endeavoured to give a bird's eye-view of the important events of the Sikh history during the period 1710—1753 for general readers. The primary aim has been, throughout to give a connected narrative of the history of the Sikh people in a readable form.

389 NAIR, DURGA PARSHAD. "Guru Gobind Singh Ji," *The Sikh Review*, April 1914 : 67—74.

(E)

The story of Guru Gobind Singh's life is at once pathetic and heart stirring. Bereft of his saintly father, when yet a child, troubled by jealous kinsmen, persecuted by unscrupulous foes and betrayed by false friends, he lived to be able to procure freedom of his countrymen from the tyrannous political yoke of the Moghul and demoralising spiritual subjection of the Brahmans. He swerved not from duty. He communicated his message boldly and fearlessly.

The article is a bird's eye-view of the life, work and teachings of Guru Gobind Singh.

390 ———. "Panoramic view of Guru Gobind Singh's life", *The Sikh Review*, 12 (125), 1964: 4—14.

(E)

The article is divided under twenty-six sub-heads, such as Born at Patna, entrusted to God, Hindus persecuted, Hindus approached Guru, Guru Teg Bahadur goes to Delhi, Guru becomes martyr, deep impression on Gobind Rai, years of penance and preparation, belief in divine mission, programme to reinvigorate people, caste system abolished, inception of the Khalsa, bold innovations, confidence infused, war against hill rajas, Guru besieged, water refused, young princes martyred, Guru escapes from Chamkaur, letter to Aurangzeb, war on iniquity, Guru murdered, his teachings, against hypocrisy, road to salvation, mankind's one father.

391 NARAIN SINGH. *Guru Gobind Singh retold.* Amritsar, the author, 1966, 378 p.

(E)

The chapters have been suitably ordered. Each chapter begins with a short pithy line chosen from the scriptures to indicate the gist of the chapter or its central theme. The Guru's life history actually begins with chapter IV. The first three serve as the necessary background for facilitating right comprehension. The first chapter gives the image of the Guru in a general manner. The second explains how a man of peace the Guru essentially was, the man who also possessed a cosmopolitan outlook and an intensely spiritual background, was compelled to organise, first a national revolt and then, as a painful necessity, convert the same into a movement of violent resistance against a thoroughly barbarous regime. The third chapter points out the inescapable compulsions that a violent struggle imposes. In dealing with other chapters care has been taken that the outstanding events in the Guru's life and the important issues that emerge from them are elaborated extensively, and are supported by copious quotations. The aim throughout has been to discover the man and learn from him the great lessons

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his life provides to mankind. On this account, the *Sakhis* have, sometimes, appeared at places not strictly in accord with the order of chronology. But that is a small matter, comparatively speaking. The chapters dealing with the matyrdom of Guru Teg Bahadur, the coming of the call, the so-called Durga worship, the creation of the Khalsa brotherhood, the Guru's departure to Deccan and his earthly end there have been dealt with rather exhaustively. The account of the battles are brief, their cumbersome details having been generally avoided, as they are evidently not of much practical value in the present context. The last chapter is exclusively devoted to the Guru's philosophy of life. It is intended to dispel the doubt in some minds that his philosophy was, perhaps, different from that of his predecessors and to bring to them the realisation that it was really Guru Nanak that was reincarnated in him to propagate his own philosophy.

392 NARANG, GOKAL CHAND. *Transformation of Sikhism.* 4th ed. Delhi, New Book Society, 1956. 260 p.

(E)

Chapter IX, p. 72 to chapter XI, p. 98 deal with the life of Guru Gobind Singh under three headings such as Sikhism under Gobind, Gobind creates the Panth, Gobind's wars, wanderings and death.

393 NARANG, KIRPAL SINGH AND GUPTA, H. R. *History of the Punjab.* Delhi, Uttar Chand Kapur. pp. 150-167.

(E)

A brief historical and critical review of the life of Guru Gobind Singh. The narration is divided under six sub-heads such as career of Guru Gobind Singh, Pre-Khalsa period of Guru Gobind Singh's career 1675-1699, founding of the Khalsa 1699, the post-Khalsa period, death of Guru Gobind Singh, estimate of Guru Gobind Singh's character and achievements.

394 NARAYAN VISANJI. *Guru Gobind Singh.* Bombay, the author, 1928.

(G)

Life-sketch of the tenth Guru.

395 NASIR-DAWAT-O-TABLIGH. *Chonven phul.* Qadian, The author, 1962. 178 p.

(Per)

A very penetrating study of Muslims vis-a-vis Sikhs. The author has given a detailed account of every event in historical perspective with reference to Guru Gobind Singh so as to present a learned and informative reading.

396 NATESAN, G. A. *Ramanand to Ram Tirath : lives of the saints of northern India including the Sikh Gurus.* Madras, the author. pp. 140-169.

(E)

It recounts the lives and teachings of the saints of northern India

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from Ramanand to Ram Tirath. It includes sketches of the Sikh Gurus with particular reference to Guru Gobind Singh under a full chapter. The sketch contains ample quotations from his hymns as well as from the sayings and teachings of the saint-soldiers.

397 NIHAL SINGH. "Guru Gobind Singh," *The Sikh Review*, 3(1), 1955 : 13—20.

(E)

The article is divided into six sub-heads, such as Early life All men equal, No sacrifice too great, Protection of 'all-steel,' All of his sons killed, The many roles of the Guru.

398 NIJJAR, BAKHSHISH SINGH. *Punjab under the Great Mughals.* Chandigarh, Panjab University, 1965. pp. 108—116.

(E)

A thesis submitted by the author for the degree of Doctor of Philosophy in the faculty of Arts of the Panjab University. The author has made enough use of the late Sir Jadunath Sarkar's library, containing one of the richest collections of historical works and manuscripts in India.

Gobind Singh became a champion of the lowly people of north India and an irreconcilable foe of Muslim rule, affording Sikhism, opportunity for further integration and ultimate expansion. Upto and including his time Sikhs had dwelt mostly within the triangular region enclosed by the Beas and the Sutlej rivers and the Himalaya mountains, nor had they for all purposes a headquarter. Islam as religion was still extraneous to this region, and prevalent Hinduism was of a mediocre quality and static. Not until last decade of seventeenth century, however, was the Guru able to establish a permanent, effective order, the Khalsa, expressive of Sikh solidarity and political ambition.

399 OLTRAMARE, PAUL JEAN. *La religion des Sikhs.* Paris, E. Leroux, 1910. 16 p.

(Fr.)

A review of Macauliff's "The Sikh religion, its Gurus, sacred writings and authors."

400 OMAN, JOHN CAMPBELL. *The mystics, ascetics and saints of India.* London, T. Fisher Unwin, 1905. pp. 132.

(E)

Nanak was succeeded by nine Gurus, and under the last of these—Gobind Singh, who compiled a second Granth known as the Granth of the tenth reign—the peaceful religion of Nanak was transformed into militant creed. Stimulated by this new cult, the Sikhs developed later on into a powerful political organisation.

401 PADAM, PIARA SINGH. *Dashmesh.* Amritsar, Sahit Bhawan. 16 p.

(P)

A study in Sikh religion with a brief life-sketch of the tenth Guru Gobind Singh.

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402 PADAM, PIARA SINGH. *Dashmesh*. Amritsar, Shahid Missionary College, 1946. 14 p.

(P)

A brief life-sketch of Guru Gobind Singh.

403 ———. *Inqilabi Guru kalgiwala*, Amritsar. Punjabi Book Shop, 1949. 18 p.

(P)

A brief life-sketch of Guru Gobind Singh.

404 ———. *Kalgiwala*. Amritsar, Sahit Bhawan. 24 p.

(P)

A life-sketch of Guru Gobind Singh.

405 PANDE, A. B. *Later medieval India : a history of the Mughals*. Allahabad, Central Book, 1963. pp. 252—255.

(E)

A brief life-sketch of Guru Gobind Singh. The author remarks that "after Guru Teg Bahadur's death the dispute for succession arose once again, but the Sikhs refused to accept Ramray as their Guru and chose Gobind Singh, the only son of Teg Bahadur as the next Guru."

406 PARMANAND, SWAMI. *Guru Govind Singh ji ka jiwan chritra*. Lucknow, Nawal Kishore Press, 1904. p. 60

(H)

It is a tribute to the memory and deeds of Shri Guru Govind Singh in the form of a brief life-sketch for the purpose of encouraging the nation to devotion and sacrifice in the cause of motherland.

407 PARTAP SINGH, GIANI. *Dashmesh chamatkar*. Amritsar, Boota Singh Partap Singh. 722 p.

(P)

A study in Sikh history, especially of Guru Gobind Singh.

408 PATEL, G. H. *Guru Govind Singh*. Baroda, Padam Publication.

(G)

Life-sketch of the tenth Guru.

409 PAYNE, C. H. *Short history of the Sikhs*. New York, Thomas Nelson. pp. 30—43.

(E)

Like Nanak, Govind attached the utmost importance to purity of life ; but on a level with it, he placed brave deeds and devotion to the Sikh cause. There was no higher duty for a Sikh than to die fighting in defence of his faith ; and some years later, when engaged

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in a fierce battle against Muhammedan troops, Govind promised *Mukt*, or exemption from transmigration, to any of his followers who should fall. The carrying of arms was commended as a daily duty ; and the spirit of brotherhood was still further emphasized by the institution of a distinctive dress and the wearing of the five *k's*."

It is a brief history of the origin and rise of the Sikhs upto the annexation of the Punjab with five chronological tables, six appendixes, fourteen illustrations, four maps, bibliography and an index in the end.

The author has devoted a complete chapter on Guru Govind Singh wherein he has mentioned the achievements of the Guru in the form of the rules and regulations enjoined relating to daily worship, marriage, the law of inheritance, forbidding of female infanticide and other matters in which the Sikhs had hitherto conformed to Hindu law.

410 PEACE, M. L. "Guru Gobind Singh's installation," *The Sikh Review*, 9(12), 1961 : 46—48.

(E)

The article describes how "only three months had passed since Guru Teg Bahadur's martyrdom at Delhi, when the installation of Gobind Rai, as the tenth Guru on Guru Nanak's throne, became urgent." The whole ceremony is narrated in the article.

411 PIARA SINGH, DATA. *Inqilabi yodha*. Lahore, National Book Shop. 162 p.

(P)

A life-story of Sri Guru Gobind Singh in historical perspective with special emphasis on the transformation of Sikhism.

412 POWELL-PRICE, J.C. *History of India*. New York, Thomas Nelson, 1955. pp. 347—48.

(E)

The tenth Guru, son of Teg Bahadur, not only meant to avenge his father's death, but realized that the whole Sikh way of life was threatened.

It was Govind Singh, who organised the Sikhs into a military confederation. He invented a ceremony of initiation with the ritual drinking of water consecrated by a dagger. Caste was finally abrogated so as to knit them closer together into the Khalsa or body of the Sikhs...The Guru became a military leader and not only a religious teacher...Long years of warfare with the hill rajas from Kashmir to as far east as Garhwal, and with the Mughal forces, taught them cohesion and fellowship. Engrossed as Aurangzeb was with other concerns and other wars, the struggle was entrusted to local commanders. Govind was besieged at Anandpur five times, but was generally successful ; finally, however, he had to flee to the plains of the Punjab. Eventually Aurangzeb promised him a safe conduct to the Deccan to meet him, but died before the meeting took place.

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413 PRABHJOT SINGH. "Guru Gobind Singh," *The Sikh Review*, 14(153), 1966 : 26—30.

(E)

A brief biographical sketch of Guru Gobind Singh.

414 PRAN NATH. *Guru Gobind Singh*. Delhi, Rajpal, 1958. 60 p.

(H)

A brief biographical sketch of Guru Gobind Singh written for the children with particular emphasis to imbibe his teachings among the youngsters.

415 PREM SINGH, GIANI. *Twarikh das Guru Sahib*. Amritsar, Harbhajan Singh Harcharan Singh. 366 p.

(P)

Pages from history of the Punjab, dealing with ten Gurus of the Sikhs.

416 PREM SINGH SANTREN. *Dassan-Satguran di katha*. Amritsar, Wazir-i-Hind Press. 420 p.

(P)

Historical survey of lives and achievements of the ten Gurus of the Sikhs.

417 PRITAM SINGH. *Darshanik Sikh itihas*. Jullundur, New Book Co., 1962. 273 p.

(P)

An outline of history of the Sikhs, dating as far as Guru Nanak to modern times. Major part of the book is devoted to Sri Guru Gobind Singh's life and message and its impact in the present day world.

418 PURAN SINGH. *Guru Govind Singh*. Amritsar, Chief Khalsa Diwan. 15 p.

(E)

"He flooded the Punjab with heroic impulses. He delighted the Sikh soul with the light of the invisible life and thus enraptured the Sikh martyrs to an extent that they actually knew not that they ever had bodies or that they were being cut into pieces."

419 RADHA KRISHAN, PANDIT. *Gosha-i-Punjab*. Lahore, Munshi Moh. Din, 1861. pp. 8—22.

(U)

The book consists of ninety-four pages in four chapters. The first two chapters deal with the Sikh Gurus and special mention has been made of Guru Gobind Singh on pages 12 to 22. The other two chapters deal with the cis-Sutlej States.

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420 RAIBURN, W. M. *Sikhon ke Guru aur unki talim.* The author, 124 p.

(U)

A very close and faithful study of the ten Gurus, their lives, messages and comparison with other faiths, creeds and religions.

421 RAJENDRA PRASAD. "Guru Gobind Singh," *The Tribune,* 55(8), January 11, 1935 : 11.

(E)

The author remarks that "Guru Gobind Singh was neither daunted nor discouraged by difficulties and fought his way through them with consummate skill and courage."

422 RAJINDAR SINGH. "Guru Gobind Singh : his life-work," *The Spokesman,* 10(49), 1960 : 27—28.

(E)

The article is divided into five sub-heads such as Initial difficulties, Bhangani, Battles against the Mughals, Birth of the Khalsa, Battle of Anandpur and Chamkaur.

423 RAKSHIT, A. C. *Guru Govind Singh.* Lahore, Sikh Tract Society, 1919.

(E)

A brief biographical sketch of the tenth Guru.

424 RAMDEV, JAGINDAR SINGH. *Punjabi likhari kosh.* Jullundur, New Book, 1964. 336 p.

(P)

A brief life-sketch of Guru Gobind Singh appears at p. 117—118 and 326. The author has listed 18 creations by the Guru.

The author has remarked that it was at Anandpur in 1699 that the Guru created the Khalsa thus bringing out the latent energy of the depressed who were able later on to offer stiff resistance to the Mughal forces.

425 RAM KISHAN, HAKIM. *Janam Sakhi Guru Govind Singh Ji.* Lahore, Parkash Steam Press, 1919.

(U)

A biographical sketch from religious, moral and ethical point of view.

426 RANBIR SINGH. *Glimpses of the divine masters.* Delhi, International Trade Corporation, 1965. pp. 220—363.

(E)

A biographical sketch of Guru Gobind Singh about whom the author writes that "in him we have a poet, a prophet, and a patriot, saviour, scholar, soldier and statesman."

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427 RANDHAWA, M. S. "Kangra art, a visual expression of culture," *The Sikh Review*, 2(7), 1954: 6—15.

(E)

The article has been discussed under fifteen sub-heads, such as Vaisnava revival, Ramanuj, Jaidev, Rama Nand, Kabir, Dhanna, Ravi Das, Literary revival, Tulsi Das, Influence of Panjabi culture, Guru Nanak, Guru Gobind Singh, Impact of Islam, Mughal culture and Visual expression of a culture. A scholarly review—a valuable study.

428 RANDHIR SINGH. "Zahar Zahur Guru Gobind Singh," *Sant Sipahi*, 5(12); 1951: 5.

(P)

A learned article establishes with quotations from Bani that God is Omnipresent.

429 ———. *Zahira Zahur Sri Guru Gobind Singh Jee.* Amritsar, Giani Nahar Singh Gujranwalia, 1951. 8 p.

(P)

Life-story of the tenth Guru.

430 RATAUL, SARDAR SINGH. *The Khalsa.* 3rd ed. Amritsar, S. G. P. C., 1958. pp. 8—32.

(E)

A biographical sketch of the tenth Guru narrated under four sub-heads, such as The sacrifice, The organisation, The revolution, The Khalsa (The mission, The change, The essence, The Panth, The Granth, The uniform, The rules of conduct, The attributes).

431 RATAN KAUR. "Guru Gobind Singh's giving of himself," *The Spokesman*, 13(33), 1964: 63—64.

(E)

All the incarnations of Guru Nanak from the first to the tenth have been prominent givers in the domain of religion, politics and all other spheres of humanitarianism.

It is the tenth embodiment of our Guru who has laid us under a deep debt of gratitude by his unique giving of himself so as to ameliorate ourselves in all the fields of our life on earth.

432 ———. "Mother of the Khalsa," *The Sikh Review*, 8(4), 1960: 53—56.

(E)

The article relates to Mata Sahib Devan who was offered by her father to the tenth Guru to take her as his wife. Guru Ji was in a dilemma. The girl herself requested Guru Gobind Singh that she should be allowed to pass her life in nearness and service of the Lord. The Guru granted her request on the condition that she could be only his spiritual spouse.

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433 RATTAN SINGH, SHAHEED. *Pracheen Panth Prakash.* Amritsar, Khalsa Samachar, 1952. 472 p.

(P)

Historical account of the Sikhs from Guru Nanak to the Misls and the modern period.

434 RAWLINSON, H. G. *Indian historical studies.* New York, Longmans, 1913. pp. 177—178.

(E)

Teg Bahadur's son, Govind Singh, the last of the Gurus, fled to the hills when his father was taken. For years he studied and meditated, preparing for his future career, and at last one day he descended, with five disciples, into the plains, and announced his mission. Thousands flocked to his banner asking for baptism at his hands, and demanded to be led against the oppressor. Those who were thus enrolled were called the Khalsa or Elect.

The studies which are here offered to the public do not form in any way a continuous series. The author has, however, attempted to give the reader a glimpse of India in nearby every epoch of her history by taking a leading figure of the period and attempting an estimate of his achievements.

435 REISNER, I. M. *Krest'yanskoe dvizhenie sikkhov vo vtoroi polovine XVII v. iv nachale XVIII v.*

(R)

(In "Uchenye zapiski Instituta vostokovedeniya," Vol. III. Moscow, 1951).

436 ROSE, HORACE ARTHUR. "Sikhs," *Encyclopaedia Britannica.* v. 20: 647—51.

(E)

The writer, while tracing the history of the Sikhs describes under the sub-heads "Middle period" how "the tenth and the last Guru, Gobind Rai, took the affix Singh "Lion," in lieu of Rai and remodelled the Sikh organisation which he renamed Khalsa, "pure." He made the Sikh initiation (*pahul*) a rite of admittance into a militant order.

437 ROSHAN, PATIALVI. "Marde kamal," *Prabhat*, 23(345), December 29, 1965: 11.

(U)

Messenger of God—Guru Gobind Singh was a saviour, scholar, symbol of sacrifice, valiant warrior—a really multi-sided personality.

438 ROSS, DAVID. *Land of the five rivers and Sindh; historical and descriptive sketches.* Lahore. Chapman, 1882. 197 p.

(E)

By the regulations of Guru Gobind Singh every Sikh was destined to be a soldier at his birth on his admission into the order. Their distinguishing marks were a blue dress, long hair and beard; every man had

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to carry steel on his person in some form. All the sects were supposed to be bound in a holy brotherhood called the Khalsa, wherein all social distinctions were abolished.

439 SAHIB SINGH. "Life history of Guru Gobind Singh," *The Spokesman*, 15(36), 1966: 5, 11.

(E)

The article is divided under seven sub-heads, such as Presentation of horses, Offer of an elephant, The big drum—Ranjit nagara, Some become nervous, Literary pursuits, Holy association, Community kitchen.

The present article is the continuation of the previous article published in the earlier issue and continues further.

440 ———. "Life history of Guru Gobind Singh," *The Spokesman*, 15(37), 1966: 5, 11.

(E)

The fourth instalment of the article is divided into four sub-heads, such as Religious awakening, In Sirmaur State, End of hostilities, Meeting with Ram Rai.

441 ———. "Life history of Guru Gobind Singh," *The Spokesman*, 15(38), 1966: 8—9, 15.

(E)

The fifth instalment of the article appears under nine heads, such as Literary work, Pir Budhu Shah, Five hundred Pathans, Kapal Mochan, Visit to Dera Dun, Marriage of Fateh Shah's daughter, Insanity of hill chiefs, Unfaithfulness of Pathan soldiers, Fear to Udasi Sikhs.

442 ———. "Life history of Guru Gobind Singh," *The Spokesman*, 15(39), 1966 : 5.

(E)

The sixth instalment appears under seven sub-heads, such as Preparation for war, Arrival of Pir Budhu Shah, Historical witness, Two friends, Effect of war, Return to Anandpur, Hola.

443 ———. "Life history of Guru Gobind Singh," *The Spokesman*, 15(40), 1966 : 5.

(E)

The seventh instalment appears under five heads such as, Effect of wars, Scarcity of food, Revolts by jats, Towards Malwa, Arrest of Shah Alam, The Hill chiefs.

444 ———. "Life history of Guru Gobind Singh," *The Spokesman*, 15(41), 1966 : 5.

(E)

The eighth instalment appears under nine sub-heads, such as The plan

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of hill chiefs, Battle of Nadaun, New Governor, The unfaithful hill rajas, Raid at Anandpur, Hussain Khan, Jujhar Singh, Return of Dilawar Khan, Ajmer Chand.

445 SAHIB SINGH. "Life history of Guru Gobind Singh," *The Spokesman*, 15(42), 1966 : 5, 11.

(E)

The ninth instalment appears under three heads, such as Iron bangle (*kara*), Faith on Guru, Aurangzeb's engagement in Southern India.

446 ———. "Life history of Guru Gobind Singh," *The Spokesman*, 15(43), 1966 : 5, 11.

(E)

The tenth instalment appears under six heads, such as Mirza Beg, The account of the events as written by Guru Gobind Singh, Bhai Nand Lal, Association of Shah Alam, Back to Multan, Settles in Anandpur.

447 ———. "Life history of Guru Gobind Singh," *The Spokesman*, 15(44), 1966 : 5, 11.

(E)

The eleventh article appears under four sub-heads, such as The effect of self-defence, One incident, The Sikh organization, Extraordinary call.

448 ———. "Life history of Guru Gobind Singh," *The Spokesman*, 15(47), 1966 : 5, 9.

(E)

The fourteenth instalment appears under four sub-heads, such as Doing away with 'Masands,' Balia Chand Alam Chand, First battle of Anandpur, Second battle of Anandpur.

449 ———. "Life history of Guru Gobind Singh," *The Spokesman*, 15(48), 1966 : 5, 11.

(E)

The fifteenth instalment of the continuous article appears under seven heads, such as Battle of Nirmoh, Basoli, Return to Anandpur, Goes out on tour for religious preachings, The first battle of Chamkaur, Third battle of Anandpur, Fourth battle of Anandpur.

450 ———. "Life history of Guru Gobind Singh," *The Spokesman*, 16(1), 1966 : 71—74.

(E)

The sixteenth instalment is divided under twenty heads, such as Unrest in Southern India, The fifth battle of Anandpur, A large mess of humanity, Sikhs towards Anandpur, Fight between opposing forces, War preparations in Anandpur, Raids on invaders, Hazards before the invaders, A new plan of the enemy, Enemy's professions, Water supplies cut off, The resolve of the Sikhs, War tactics of the invaders Guru takes a decision, Peace proclaimed, Departure from Anandpur,

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Matchless sacrifice, Treacherous attack, Sikhs scattered, Fighting near Rupar.

451 SAHIB SINGH. "Life history of Guru Gobind Singh," 16(2), 1966 : 5.

(E)

The seventeenth instalment appears under five heads, such as The second battle of Chamkaur, Cultivator's house, Hand-to-hand fighting, Halt at Chamkaur, The princes martyred.

452 ———. "Life history of Guru Gobind Singh," *The Spokesman*, 16(3), 1966 : 5.

(E)

The eighteenth instalment appears under four heads such as Eleven Sikhs left in the house, The evenings expectations, The Khalsa crowned as Guru, Preparations for leaving.

453 ———. "Life history of Guru Gobind Singh," *The Spokesman*, 16(6), 1966 : 5.

(E)

The 21st instalment appears under three heads, such as Towards Malwa tract, Rides a horse, Commendatory letter.

454 ———. "Life history of Guru Gobind Singh," *The Spokesman*, 16(7), 1966 : 5.

(E)

The 22nd instalment appears under four heads, such as A messenger sent to Sirhind, Free from danger, Unrest of the Sikhs, Zafar Nama.

455 ———. "Life history of Guru Gobind Singh," *The Spokesman*, 16(12), 1966 : 5.

(E)

The 27th instalment appears under three heads, such as Guru parts company, Bairagi Madho Das, Guru meets Bairagi.

456 ———. "Life history of Guru Gobind Singh," *The Spokesman*, 16(16), 1966 : 5, 11.

(E)

The 30th instalment appears under five heads, such as Bahadur Shah's attitude towards the Guru, Retribution, The end of Guru period, The Guru's family life, Holy mother Sahib Kaur.

457 ———. "Use of kosher meet," *The Spokesman*, 15 (31—32), 1966 : 30.

(E)

The article translated into English by Dalip Singh from the book in Punjabi entitled "Life History of Guru Gobind Singh Ji," by the author.

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458 "Sahib Sri Guru Gobind Singh Ji baare khialan da guldasta," *Sant Sipahi*, 21(12), 1965 : 48—53.

(P)

Different aspects of Guru Gobind Singh's life narrated some in prose and others in poetry.

459 SAHU, LAKSMINARAYANA. *Guru Gobinda Simha*. Cuttack, Santilata Sahu. 30 p.

(O)

An inspiring biographical sketch—It also refers to a Sikh Temple at Kaliabuda near Cuttack, founded by Bawa Kartar Singh.

460 SANTOKH SINGH. *Guru Govind Singh*. Faizabad, Harnam Singh, 1938. 2 v.

(P)

It is a biography of Guru Govind Singh in poetry with meaning in prose on opposite pages.

461 SANT SINGH, GIANI. *Tarikh Dasm Guru Sahiban*. Amritsar, Chattar Singh Jiwan Singh.

(U)

Historical survey of ten Sikh Gurus with particular reference to Guru Gobind Singh.

462 SARDUL SINGH. *Sikh studies*. Lahore, National Publications, 1937. pp. 169—184.

(E)

Hindus and Moslems felt interested more in the welfare of their castes and clans than in that of their country ; India thus became the hunting ground for every freebooter who could organise a respectable force to overawe the self-divided people. There was no solidarity, no community of interest amongst them. They were an easy prey to the sword of the foreign. Guru Govind Singh in the very beginning of his career, clearly saw why there was so much misery and trouble in India. It was castes, clans and creeds that had alienated an Indian from an Indian. He wanted to bring them together to form one nation.

The book presents Sikh Religion and Sikh life in a tableau form. It is a peep here and a peep there into Sikh life and thought. One not in touch with Sikhism before, can grasp the underlying spirit and principles more easily in this manner than by reading a formal and more elaborate treatise on the subject.

463 SATBIR SINGH. *Sada itihas: Punjab da itihas*. 2nd. ed. Jullundur, New Book Co., 1966. v. 1. pp. 237—305.

(P)

The author has given a brief sketch of the eventful life of Guru Gobind Singh. One separate chapter contains the opinions of different writers about the important life of Guru Gobind Singh in Sikh history.

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464 SCOTT, G. B. *Religion and short history of the Sikhs.* London, Mitre Chambers, 1930. pp. 27—34.

(E)

"Govind relates that his unembodied spirit, before birth on earth, reposed in bliss, meditating and longing to appear on earth as the chosen of the Lord. That many teachers had come but had procured worship for themselves and fallen into error. Then the soul of Nanak had inflamed his soul as one torch inflames another, and he was born and manifested as man, to teach a new religion, extend virtue, destroy evil."

The author saw Sikh Regiments in camp and in action and have had small Sikh escorts, during several expeditions across the frontier in the course of his service in the North Western Frontier Survey party. This small book is the result of author's keen interest in learning all he could about the Sikhs. He has also taken enough of guidance about the early history and religion of the Sikhs from Cunningham's History of the Sikhs, published in 1846.

465 SEAGRIM, DUDLEY. *Notes on Hindus and Sikhs.* 2nd. ed. Allahabad, the author, 1895. 31 p.

(E)

These notes have been compiled chiefly from existing memoranda and the Punjab census reports. It refers to the rise and progress of the Sikh nation with particular reference to Guru Gobind Singh that the modern Sikh religion is really the work of Guru Gobind Singh. He instituted the Khalsa and the initiation ceremony of the *pahul*, by which all Singhs become equal.

466 SEMENOVA, NINA IVANOVNA. *Gosudarstvo Sikkhov : ocherki sotsial 'noi i politicheskoi istorii Pendzhaba serediny XVIII do serediny XIX v.* Moscow, Izd. vost. lit., 1958.

(R)

Issued by "Akademiya Nauk SSSR. Institut vostokove-deniya."

467 ———. *Istoriya Sikkhskogo dvizheniya v Indii.* Moscow, Izd. vost Lit., 1963.

(R)

Issued by "Akademiya Nauk SSSR. Institut narodov Azii "

468 SENPATI, T. N. *Guru Govindar.* Madras, Lalliance Co., 1954. 56p.

(Ta)

Gives small biographical sketches of the first nine Sikh Gurus upto page 17 and then a little detailed biographical sketch of Guru Gobind Singh at pages 18—56.

469 SETHI, R. R. AND MAHAJAN, V. D. *Mughal rule in India.* 3rd ed. Delhi, S. Chand, 1957. pp. 183—185.

(E)

A brief resume and estimate of the career of Guru Gobind Singh

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who brought a new life into being and released a new dynamic force into the arena of Indian history.

470 SETHI, R. R. AND OTHERS. *March of Indian history*. Delhi, Ranjit Printers, 1951. pp. 439—40.

(E)

Guru Govind Singh organised the Sikhs into the most implacable enemy of the Mughal Empire and Islam. The Guru was a scholar and a poet and inspired his followers by the force of his personality. He established himself at Anandpur in the Punjab and began preparations to face the imperial might. In the conflict after a brave resistance he was overpowered by sheer numbers and was hunted from place to place. He then stood a siege at Chamkaur with only forty Sikhs in which two of his sons were killed and the other two captured by the governor of Sirhind and executed.

The authors have tried to collate all available and dependable material on the march of Indian history through the ages into a concise, readable and easily assimilable treatise.

471 SHARDHA RAM, PHILLAURI. *Sikhan de raj di vithia*. Jullundur, Hind Publishers, 1956. 224 p.

(P)

A comprehensive study in Sikh history with reference to Guru Govind Singh.

472 SHARMA, NANDKISHORE. *Sikhon ka utthan aur patan; arthat, Sikhon ka sankshipt itihas*. 4th ed. Kashi, Nagari Pracharini Sabha, 1947. 220 p.

(H)

A brief history of the Sikhs with references to Guru Gobind Singh. A book of interest and value.

473 SHARMA, S. R. *Mughal empire in India: a systematic study including source material*. 3rd ed. Bombay, Karnatak Publishing House, 1947. Pt. II. pp. 160—163.

(E)

Guru Gobind Singh made the Sikhs homogeneous by the abolition of all caste distinctions and making them as free in matters of eating and drinking as a Musalman,

474 SHARMA, SURENDRA. *Guru Govind Singh*. Allahabad, Hindi Press.

(H)

Biographical sketch of Guru Gobind Singh.

475 SHER SINGH. *Guru Gobind Singh—his life-sketch*. Amritsar, Jaidev Singh, 40 p.

(E)

When he was six years old, the party moved towards Anandpur

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stopping at Lakhnaur in the Ambala District where also he became the centre of village life. Pir Asaf Din who was held in high esteem by the local people once said his prayer facing eastwards instead of looking towards Mecca, and when he was asked to explain, he stated how in his ecstatic dreams he was attracted towards this Divine light which coming from the east in Patna was resident at Lakhnaur. The Pir soon met the Guru as a gigantic magnet attracts little needles.

It is a small tract of forty pages on the life and teachings of Guru Gobind Singh. The author has dealt with different aspects of the tenth Guru's life in a very able manner.

476 SHER SINGH. "Hindustani samaj da pichhokar te Guru Gobind Singh Ji da khalik te khalak vich vishwas," *Jathedar*, (349). December 29, 1965 : 9.

(P)

A critical and anthropological study of the doctrine of the Guru before the backdrop of ancient history.

477 ———. *Life of Guru Gobind Singh.* Amritsar, The author, 1932. 158 p.

(E)

It is a collection of twelve articles on Guru Gobind Singh's life in which the author has tried to explain how the great Guru synthesised these two poles on which the globe of human mind turns.

478 ———. "Prem Punj Dashmesh Pita Ji," *Phulwari*, 10(2), 1933: 117—124.

(P)

The author describes Guru Gobind Singh as an embodiment of love who has no malice against anybody.

479 SIKRI, S. L. *Bhartiya itihas ka Muslim yug.* Jullundur, S. Nagin. 332 p.

(H)

In Part II of the book at pp. 269 to 298, the author has dealt with the rise of the Sikhs, with a special study of Guru Gobind Singh's creation of Khalsa and its impact on history.

480 SINGH, (MRS.) B. K. *The Saint of Patna: Sri Guru Govind Singh Ji.* Patna, Supervising Committee, 1938.

(E)

A brief life-sketch.

481 SMITH, VINCENT A. *Oxford history of India.* 2nd ed. Oxford, Humphrey Milford, 1923. pp. 454—55.

(E)

"The tenth and last guru was the real founder of the Sikh Military

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power, which he organised to oppose the Muhammadans. He bound the Sikh fraternity together by instituting or adopting two sacraments, perhaps suggested by Christian example. The ceremony of *pahul* as baptism consists essentially of drinking consecrated water stirred by a sword or dagger."

The author has devoted few pages to the rise of the Sikhs with special reference to Sikh Gurus in Chapter VII of the voluminous book. The book is divided into nine chapters with sub-chapters, two appendixes with numerous illustrations, maps, plans and an exhaustive index in the end.

482 SOHAN SINGH SITAL. *Sital walwale*. Ludhiana, Sital Pustak Bhandar, 1958. 116 p.

(P)

Life-sketch of the tenth Guru from various standpoints. An illustrative study revealing the greatness of the Guru in respect of virtue and valour.

483 *Sri Guru Gobind Singh Ji da jiwan britant*. Amritsar, Khalsa Tract Society. 97 p.

(P)

A brief life story of the Guru. His message and new approach, his vision of life, in historical perspective, have been mentioned specifically.

484 *Sri Guru Gobind Singh Ji Patshahi das da jiwan-britant*. Amritsar, Khalsa Tract Society, 1900. 64 pp.

(P)

A brief account of Guru Gobind Singh.

485 SRIVASTAVA, A. L. *The Mughal Empire*. Delhi, Malhotra Bros., 1952. pp. 328-29.

(E)

Gobind Singh was the tenth and the last Guru of the Sikhs. A little before his death he had abolished the guruship and instructed his followers to turn the Sikhs into a military democracy. "I shall always be present wherever five Sikhs are assembled," he said. The Sikhs by the time of Guru Gobind Singh's death were a powerful rebellious community, vowed to end the Mughal tyranny.

486 STULPNAGEL, C. R. *The Sikhs; an historical sketch*. Lahore, The author, 1870. 53 p.

(E)

It is a detailed article tracing the history of Punjab from Alexander the Great upto the annexation of the Punjab to the British India. The author refers to Guru Gobind Singh at pages 14 and 15 with the remarks that Gobind proceeded to enfranchise the minds of the Sikhs from superstition and timidity and by making himself master of their imagination to tune their religion into a fanatical faith and thus to triumph against those who opposed them on every side.

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487 SUKHA SINGH, BHAI. *Gur Bilas Daswin Padshahi*. Lahore, Ram Chand Nanaktahla.

(P)

Life of Guru Gobind Singh Ji.

488 SURI, SOHAN LAL. *Umdat-ut-Tawarikh*. 1889. Pt. I. pp. 51-65.

(Per)

The chapter eighth of the part I gives a biographical sketch of Guru Gobind Singh.

489 TAGORE, RABINDRA NATH. "*The rise and fall of the Sikh power*," *Modern Review*, 9 (4), 1911: 334-338.

(E)

The original article was published as a preface to "the Sikh Gurus and the Sikh people, a Bengali work by Babu Sarat Kumar Ray of the Shanti Niketan School, Bolpur and it is translated into English by Prof. Jadunath Sarkar. The author tries to bring out that chief differences between Sikh history and Maratha history lie in this that Sivaji, the first and foremost leader of Marathas, introduced the Maratha race on the stage of history after having clearly formed in his mind the ideal of setting up a Hindu Empire whereas the Sikhs originated as a religious sect.

490 TARA CHAND. *Short history of the Indian people*. London, Macmillan, 1934. pp. 271-72.

(E)

Having, by his religious teachings, attained the object of forming a warlike and democratic community, Guru Gobind turned his attention towards the establishment of a principality. He built several forts. organised an army divided into bands under his disciples and employed a body of Pathan horsemen. He tried to subdue the Rajas of the hill states but his operations brought him into conflict with the commanders of the Mughal forces.

491 TARLOK SINGH, GIANI. *Guru Panth Khalsa*. Amritsar, Buta Singh Partap Singh, 1962. 128 p.

(P)

Creation of Khalsa, battles of significance and life of Banda Bahadur, have been mentioned in this book.

492 TEJA SINGH. *Dasam Guru*. Amritsar, Panch Khalsa Diwan. 388 p.

(P)

A religious poem on the life and work of the tenth Guru Gobind Singh.

493 ———. Dasam Guru te Sikh, *Pritam* 1(18), 1932 : 42-43.

(P)

Author throws light on the oneness of the ten Gurus.

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494 TEJA SINGH. "Life story of Guru Gobind Singh", *The Sikh Review*, 8 (1), 1959 : 3—16.

(E)

Guru Gobind Singh himself, in fact, as well as his work was the natural product of the process of evolution that had been going on ever since the foundation of Sikhism. The harvest which ripened in the time of Guru Gobind Singh had been sown by Guru Nanak and watered by his successors. The sword which carved the Khalsa's way to glory was undoubtedly forged by Guru Gobind Singh but the steel had been provided by Nanak.

495 TEJA SINGH AND SHARMA, DEWAN CHAND. *Highroads of Sikh history; rev.* by Alexander Wilson. Lahore, Shamsher Singh.

(E)

This series consists of three books. The first contains certain prominent incidents from Sikh history. The second contains biographical sketches of certain eminent personalities belonging to that history; and the third gives the complete story of the Sikh nation from the beginning upto the present day.

In the second book at page 54-60, there is a brief life-sketch of Shri Guru Gobind Singh. The stories of Gurus as given are, of necessity simple in scope and design.

496 THAPAR, SEWARAM SINGH. *In the service of the motherland as a leaf from Sikh history.* Rawalpindi, The author, 1908. 67 p.

(E)

He wanted to establish the liberty of faith and speech and equality of man under any system of government, be it ever so much despotic. He had committed no political wrong if he had administered 'Amrit' to his followers from a common fort, whether they were of high caste or low, rich family or poor, white colour or black, Rajput descent or aborigines.

The little volume has been written with the avowed object of disillusioning the minds of the sceptics as to the nature of the mission of Sri Guru Gobind Singh and the results that he had produced, as also to tell the countrymen, how their elders, in the past, under most trying circumstances.

497 THAKUR, SURYANATH SINGH. *Guru Gobind Singh.* Daraganj, Chhatarhitkari Pustakmala, 1939. 62 p.

(H)

A simple, lucid and understandable study of the Guru.

498 TRILOCHAN SINGH. *Guru Gobind Singh : a brief life-sketch.* Delhi, Gurdwara Parbandhak Committee, 1964. 35 p.

(E)

Seldom has such a short period in history been so productive of

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activity and achievement, so creative and constructive, so revolutionary and inspiring as the life and ministry of the poet-prophet Guru Gobind Singh.

499 TRUMPP, ERNST. *Die religion der Sikhs.* Leipzig, Otto Schulze, 1881. pp 37-50.

(Ger)

A study of the personality, contribution and impact on human thought of the tenth Guru of the Sikhs. A lucid, simple but revealing approach.

500 ———. *Die religion der Sikhs, nach den quellen dargestellt.* Leipzig, Otto Schulze, 1881. iv, 124 p.

(Ger.)

Historical accounts of the Sikhs. An interesting and valuable study.

501 ———. TR. *The Adi Granth or the holy scriptures of the Sikhs translated from the original Gurumukhi script with introductory essays.* London, Allen, 1877. pp. lxxxix—xcvi.

(E)

In his brief biographical notes on Guru Gobind Singh, the author concludes that "the object of his life Gobind Singh could not carry out, though he tried to secure it even by a human sacrifice; ...but he has contributed a good share to the destruction of the Muhammedan power in India by his bloody struggles, in using his Sikhs to a continual warfare, and moulding them by his new ordinances into a distinct nation of fanatical soldiers, the Khalsa."

502 VASAKHA SINGH. *Janam Sakhi Sri Guru Gobind Singh Ji.* 2nd ed. Lahore, The author, 1906. vi, 1161.

(P)

A life-sketch of Guru Gobind Singh, corrected by the aid of scholars and published by the author.

503 VASTA, BALAVANTA. *Guru Govindusimha.* Poona, Mrs. Mangala Gadgil, 1948. 80 p.

(Mar)

A short biographical sketch of Guru Gobind Singh with particular emphasis on his patriotism and secularism.

504 VENI PRASAD. *Guru Govind Singh.* Banaras, Kashi Nagri Pracharani Sabha, 1931. 242 p.

(H)

Life sketch of the tenth Guru. A study in retrospect.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

505 VIDHATA SINGH TIR. *Dashmesh darshan.* Amritsar, Punjabi Agency, 1950. 604 p.

(P)

Biography of Guru Gobind Singh in verse with beautiful illustrations.

506 WHEELER, J. TALBOYS. *A short history of India and of the frontier states of Afghanistan, Nipal and Burma.* London, Macmillan, 1880. p. 204.

(E)

"Guru Govind, the tenth in descent from Nanak, saw his strongholds taken, his mother and children massacred, and his followers slain, mutilated, or driven into painful exile. At last Guru Govind was taken prisoner by the Moghuls and executed at Gwalior by the command of Aurangzeb....."

The information is full of factual blunders as the author has taken Guru Govind Singh for Guru Hargovind who was imprisoned in the Gwalior jail for some time but he too was never executed. In the footnotes he states that the secular name of this Guru Govind was Tugh Bahadur whereas Teg Bahadur was the father of Guru Govind Singh.

507 WYLAM, P. M. "The life of Guru Gobind Singh," *The Sikh Review*, 10(1), 1962 : 8—18.

(E)

The article is divided into five sub-heads such as Aurangzeb and the Guru, The founding of the Khalsa, The enmity of the hill chiefs, Family tragedy, The conversion of Banda Bahadur.

BIRTH

508 AMAR SINGH, GIANI. "Neele ke shahswar ki is duniya men amad," *Prabhat*, 20(357), December 30, 1962: 5.

(U)

Tyrants were using all energies of curbing the low and humble and trying to establish their own supremacy and discriminatory power. The Guru saw the light of the day in an environment studded with manifold difficulties and hardships for the common man. Historical study.

509 GANGA SINGH. *Kalgidhar da zahur.* Amritsar, The author. 39 p.

(P)

A collection of few poems which predict the appearance of Guru Gobind Singh after some time.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

510 GHANISHAM SINGH, ED. "Guru Gobind Singh centenary," *The Spokesman*, 16(6), 1966: 3.

(E)

The editor expresses his views about the third centenary of Guru Gobind Singh going to be celebrated in January. 1967, and appreciates the initiative taken in this regard by different persons.

511 HUKAM SINGH, ED. "Guru Gobind Singh's birth anniversary," *The Spokesman*, 4(1—2), 1954: 7.

(E)

Guru was a symbol of service and sacrifice. In this warring universe, his life is a spark of hope and light in the dark horizon.

512 JIWAN SINGH. "Vah pergateo Purkh Bhagwant Guru Gobind sura he: the God, incarnated in Guru Gobind, the warrior," *The Spokesman*, 13(18—19), 1963: 28.

(E)

Guru Gobind Singh came into us and found his countrymen in grave emergency graver than the country had ever faced. The way he met single-handed can be a tracked path for us.

513 LAL SINGH, GIANI. "Ohe Guru Gobind hoi, pargatea daswe Avtara," *Gurmat*, 2(1), 1956: 41—42.

(P)

An interesting study with prediction from the Bani of Bhai Gurdas about the rebirth of Guru Hargovind in the name of Guru Gobind Singh.

514 TEJA SINGH. "Descending of God's light," *The Sikh Review*, 10(1), 1962: 4—7.

(E)

The article describes the birth and early childhood of Guru Gobind Singh.

CHARACTER ESTIMATE

515 ADVANI, K. V. "Guru Gobind Singh: a princely patriot," *The Sikh Review*, 14(149), 1966: 9—10.

(E)

A poem expressing the services and sacrifices rendered by the tenth Guru for the sake of his mother country.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

516 AHLUWALIA, PRITHIPAL SINGH. "Guru Gobind Singh: a rare soul," *The Sikh Review*, 12(125), 1964: 28—32.

(E)

Guru Gobind Singh, the tenth and the last Guru of the Sikhs, occupies a lofty place among the great heroes of mankind. He was a prophet, poet, seer, saint, scholar, and above all, patriot of the "purest ray serene."

517 AJIT SINGH. "Guru Gobind Singh: prophet and versatile hero," *The Sikh Review*, 7(1), 1959: 19—24.

(E)

Never has there been a more illustrious case in the annals of world history where a father happily acquiesced in the sacrifice of his father and all sons. The article is divided into four sub-heads, such as Unparalleled sacrifice, Son's martyrdom, Muslim converted, Supreme poet.

518 ALLEN, J. C. *Heroes of Indian history*. London, Longman, 1914. 113 p.

(E)

The murder of the ninth Guru caused his son, Govind to burn with hatred for the Mussalmans. Hitherto, the Sikhs had been quiet. peaceful people, in accordance with their religion; but at last they turned against their persecutors. Under Govind they took the title of Singh, or lion. They allowed their beards to grow, and banded together to fight till death against the Mohammedans.

519 AMAR SINGH, GIANI. "Guru Gobind Singh," *Sant Sipahi*, 10(5), 1955: 15.

(P)

A research article describes few events of Guru Gobind Singh's life with particular reference to Napoleon, the lion of Europe who accepted defeat at the battle of Waterloo with thousands of soldiers whereas Guru Gobind Singh fought at Chamkaur with forty devotees against heavy odds.

520 ANAND, BARKAT SINGH. *Dasam Gur Parkash*. Amritsar, Uttam Singh Gurbachan Singh, 140 p.

(P)

A vivid description of stories, anecdotes and legends associated with the lives of ten Gurus.

521 ANAND, MULK RAJ. "Painting under the Sikhs," *Advance*, 1(3), 1954: 12—20.

(E)

About the paintings under the tenth Guru, the author writes that in the person of the last Guru, the heroic Gobind Singh, the Sikhs found a leader who combined spiritual insight with military genius of the highest order. Under him, the Sikh sect became a fighting

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organisation with a militant religious fervour which was to change the political landscape of northern India

522 "Appreciation of our Lord," *The Sikh Review*, 10(1), 1962: 36—38.

(E)

The opinions of six non-Sikh famous historians and authors, such as Sir John Malcolm, S. M. Latiff, Cunningham, G. C. Narang, Daulat Rai, and W. L. M'Gregor about Guru Gobind Singh have been given.

523 ARJAN SINGH. *Dashmesh Avtar*. Amritsar, Chatar Singh Jiwan Singh, 1932. 32 p.

(P)

An epoch-making personality—Guru Gobind Singh—came to the world as a saint, saviour, scholar and social reformer, at a time when the horizon was dark and clouded with mystery and gloom.

524 BAHADUR SINGH, ED. "The saviour of the week," *The Spokesman*, 10(49), 1960: 5

(E)

Normally people look to him (Guru Gobind Singh) as a fine soldier, a great general, an exquisite archer and a shrewd organiser. His contribution to literature and poetry are not so well known as appreciated even by the Sikhs.

525 BALBIR SINGH. "Guru Gobind Singh: the creator of lions," *The Spokesman*, 13(18—19), 1963: 28.

(E)

Guru Gobind Singh the creator of lions, came to this world in about the middle of the 17th century, when the state of our Hindu brethren was highly depressing and deplorable. The whole community had become inanimate, a dead mass sprawling in the quagmire of superstitions, conventional rituals and formal dogmas.

526 BALWANT SINGH. "Guru Govind Singh," *The Spokesman*, 2(1), 1952: 10.

(E)

The article is divided under six sub-heads, such as Introductory pact, Creator and his creation, Erring men, The true Khalsa, The Guru's mission, How sweet art thou O Lord !

A study in history and its impact on posterity.

527 ———. "Many-coloured light and life—Nanak tenth," *The Spokesman*, 13(18—19), 1963: 13—14.

(E)

The author has described the multi-faceted personality of Guru Gobind Singh—as a builder, a soldier, a general, a poet and a spiritual guide.

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528 BALWANT SINGH. "The glad and sad tale of Sikhs," *The Spokesman*, 10(1), 1960: 19.

(E)

Guru Gobind Singh made heroes out of common clay, out of clods of earth and they defied death and the insolvent might of Aurangzeb. Those who had laid low and grovelled in the dust for centuries roared like lions and defied over-whelming odds.

529 BANERJEE, KALI CHARAN. "And such was Guru Gobind Singh," *The Sikh Review*, 12(125), 1964: 23—27.

(E)

The article is divided into seven sub-heads, such as Primary necessity, Perfect man, The sense of oneness, The feeling of sameness, The feeling of purity, The feeling of devotion, Non-attachment.

The author concludes with the remarks that "such was Guru Gobind Singh: a combination of all virtues described in the Gita, in whom *bhakti* and *shakti* mingled as never before."

530 BEDI, G. S. "Guru Gobind Singh: a unique leader," *The Spokesman*, 14(19—20), 1965: 32.

(E)

Guru Gobind Singh was gifted with a highly creative genius. His creations are marvellous. They are unique. Few men and women have been able to make such a use of their gifts as he has done.

531 BHAGAT SINGH. "Catholicity of Guru Gobind Singh", *The Sikh Review*, 7(1), 1959 : 11—17.

(E)

"The general impression given to the people is that the Guru was a war-monger, an enemy of the Muslims, and a pontiff whose vision was much narrower than his predecessors. However, nothing could be farther from the truth." The article is divided into six sub-heads, such as Many Muslim admirers, Divine mission, Temple & mosque same, Literary liberality, Prophets are brothers, Promotion of understanding.

532 ———. "Guru Gobind Singh : the liberator of the oppressed," *The Spokesman*, 6(14—15), 1956: 15.

(E)

Religious scriptures tell us that whenever there is decay of righteousness, unrighteousness triumphs. He is born again and again, from age to age, for the deliverance of the good, the destruction of the evil-doers and the re-establishment of righteousness. That promise was fulfilled by the advent of Guru Gobind Singh and the years that covered the earthly mission of the tenth Guru were the years that decided the fate of India.

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533 BHAGAT SINGH. "The Lord of white hawk, Guru Gobind Singh," *The Spokesman*, 4(1–2), 1954 : 11—12.

(E)

"Guru Gobind Singh stands unique not only spiritually but also intellectually and physically. He has been rightly acclaimed as a prophet on the pulpit, a soldier in the field of battle, a poet and patron of learning in the field of literature, a patriot in resuscitation of a nation, an ideal man of the world in his domestic relations and finally a saviour and a statesman, the general of the Sikh army.

534 BHARPUR SINGH. "Guru Gobind Singh : a unique general and devout patriot," *The Spokesman*, 13 (18—19), 1963: 35.

(E)

There is no parallel in the history of the world that one man should at the same time be a spiritual leader of his people, would be a devout patriot and would simultaneously be their war leader. Guru Gobind Singh is the only man known to history who was endowed with a divine spirit.

535 ———. "Guru Gobind Singh's politics," *The Spokesman*, 10(1), 1960 : 26.

(E)

It is no exaggeration to say that the qualities of political leadership which Guru Gobind Singh displayed in his life time, the sacrifices which he made in resisting the forces of tyranny have hardly an equal in history.

536 ———. "Guru Gobind Singh : the greatest national hero," *The Spokesman*, 14(19—20), 1965 : 29.

(E)

It is not out of feelings of religious devotion that one has to mark out Guru Gobind Singh from the pages of Indian history as the greatest national hero, India has ever produced. It is a glorious fact which stands out in our country's history though it is a matter of some regret that India as a whole has not given her appreciation and recognition to this fact of history.

537 BISHAN SINGH, GIANI. *Sri Kalgidhar hullas*. Lahore, Daya Singh Bhatia, 1913. 368 p.

(P)

A survey from various standpoints—of Guru Gobind Singh's life.

538 CHARANJIT SINGH. "Prem Patshah Guru Gobind Singh Ji," *Akali Patrika*, January 10, 1965 : 23.

(P)

Multi-sided personality of the Guru described in a very illuminating and informative manner.

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539 CHATTERJEE, J. M. "The lord of life and king of hearts," *The Spokesman*, 3(3), 1953 : 7.

(E)

A speech delivered by Shri J.M. Chatterjee in connection with the birthday celebrations of Shri Guru Gobind Singh Ji under the auspices of Gurmat Parchar Society, Calcutta. He holds "that to me he is the king of my heart, the lord of my life. If the Guru did not stand up and resist, the whole of India would have been circumcised."

540 CHHABRA, G. S. "Guru Gobind Singh : a character estimate," *The Missionary*, 2(5), 1960 : 69—77.

(E)

Despite being a great soldier, the Guru's conduct remained saint-like. The Guru resorted to the sword only when forced to do so, and even after winning battles against the mightiest of his foes, the Guru did not claim an inch of land for his personal possessions.

541 CREACH, O'MOORE, *Indian studies*. London, Hutchinson. pp. 64.

(E)

Govind was highly educated, and a poet of no mean order. He held wealth in contempt, but was strict in maintaining his personal dignity, as well as that of his apostolic position.

542 DALJIT SINGH. *Shiromani Sikh itihas te Gurmat sanskar vidhi*. Jullundur, Hari Singh, 1954. pp. 145—172.

(P)

An account of some events related to the life of Guru Gobind Singh Ji.

543 DARBARA SINGH. "A unique personality," *The Spokesman*, 10(1), 1960 : 20.

(E)

Never before was born a man so brave, courageous, self-sacrificing as Guru Gobind Singh, to lift up the meek, down-trodden and the lowly and transform them into great warriors, protectors and men of faith and chivalry.

544 DHARAM PAUL. "Divine faith healer," *The Spokesman*, 11(13—14), 1961 : 66.

(E)

It would be a sheer injustice to Guru Gobind Singh to characterise him as a political or military leader only. His was a multi-faceted personality.

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545 DHARAM PAUL. "Guru Gobind Singh : a great emancipator," *The Spokesman*, 15(31—32), 1966 : 59.

(E)

Guru Gobind Singh broke the shackles of the caste-ridden society and breathed a new life into the people.

546 ———. "Guru Gobind Singh : embodiment of highest virtue," *The Spokesman*, 13(33), 1964 : 58.

(E)

Guru Gobind Singh preached to his disciples "Be holy and pure and the fire will come." This was the keynote of all his teachings. Coming from Guru Gobind Singh these words had tremendous effect. They were not mere words of encouragement, but the products of the faith and conviction born of his own experience. Also published in *The Sikh Review*, 12 (137), 1965 : 26—30.

547 DOSANJH, GIAN SINGH. "Aman ate azaadi da ghulatea," *Akali Patrika*...April 13, 1963 : 6.

(P)

A great soldier, statesman and military general who had the compassion of a saint—Guru Gobind Singh was the saviour of peace and solidarity.

548 DUTT, PRAN NATH. "Guru Gobind Singh," *The Spokesman*, 10(1), 1960: 15.

(E)

A short poem : the original in Punjabi appears in the author's book of songs, "Bharat ke git."

549 GANDA SINGH. "The great Guru," *The Spokesman*, 10(1), 1960 : 31.

(E)

The article is divided into five sub-heads, such as The Guru as a poet-patriot, As a saint-soldier, The five payaras, Guruji as a saviour, His commandments.

550 ———. "The personality of Guru Gobind Singh," *The Spokesmam*, 1(19—20), 1965 : 17.

(E)

The article is discussed under three sub-heads, such as Dharma-Yudh, The Khalsa, The hour of trial.

551 GANDHI, S. S. "Guru Gobind Singh : a great sociologist", *The Spokesman*, 13 (18-19), 1963 : 17—18.

(E)

The Guru apart from being the radiating centre of spirituality, found to be a great sociologist. He gave novel ideas regarding the structure of society.

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The article has been discussed under seven heads, such as, No self-complascency, No room for superstitions, Human beings are one, New ideal, People must be creative, Democratic society, Conclusion.

552 GANGA SINGH. "Muqidas tegh", *Gurmat*, 2(1), 1956 : 36-38.

(P)

Sword, the sacred relic bestowed by Guru Gobind Singh on his followers for use against the oppressors for the sake of dharama.

553 GHANISHAM SINGH, ED. "The great saviour", *The Spokesman*, 14 (19-20), 1965 :7.

(E)

The Guru was not a war-monger. He had to take to the sword as a last resort, after having realised that the sacrifices of Guru Arjan Dev and Guru Teg Bahadur had failed to move the Mughal rulers and make them desist from the path of tyranny. He was convinced that to break the teeth of a bully, one has to play the bully, for the bully knows only the language of force and considers entreatings as a sign of weakness and feels urged to commit more crimes.

554 GILL, BALDEV SINGH. "Guru Gobind Singh : a unique general and devout patriot", *The Spokesman*, 15(17-18), 1965 : 37.

(E)

His theories of *Deg Tegh* (Food and Sword), *Miri-piri* (Religion and Politics) stand monumental to-day. '*Deg*' represents food for the poor and equal distribution of wealth, right foundation of socialism and '*Tegh*' for crushing oppressors.

555 GOBIND SINGH. "Guru Gobind Singh, a cultural warrior", *The Spokesman*, 5 (1), 1955 : 3—4.

(E)

Here was a leader offering a new approach to the problem of India. The martyrdom of Guru Teg Bahadur had shaken the roots of the Moghul Empire. But still some hard hatched strokes were needed to uproot the tree of oppression. These mighty and powerful blows were struck by Guru Gobind Singh.

556 ———. "Guru Gobind Singh; a prophet of freedom, martial spirit, the only weapon against aggressive arrogance", *The Spokesman*, 2(50-51), 1952 : 21 & 23.

(E)

Guru Gobind Singh's ideal of life was two-fold which he stated thus : "Blessed is the person repeateth God's name with his mouth, and meditateth was in his heart." The article has been discussed under five sub-heads, such as, Freedom from aggression, Freedom of belief, Freedom from fear, Freedom from want, The new Punjab.

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557 GOBIND SINGH. "Guru Gobind Singh, a versatile personality", *The Spokesman*, 6 (3), 1956 : 10.

(E)

Guru Gobind Singh was a versatile genius, a many-sided personality. He was a patriot, a nation-builder, a poet and a saint. His versatility is an index to the rich gifts he possessed and which he used for the service of humanity.

558 ———. "Guru Gobind Singh's gift : character", *The Spokesman*, 15 (17-18), 1965 : 21.

(E)

The article deals with the teachings of Guru Gobind Singh concerning the importance of high character and the impact on the various events in the history of the Sikhs in particular and Indian history in general.

559 ———. "A versatile hero", *The Spokesman*, 13(18-19), 1963 : 12.

(E)

In the annals of the world, it is impossible to find a person so versatile as Guru Gobind Singh. He was a poet, a litterateur, a philosopher, a saint, a soldier and a nation-builder. He brought a new life into the Sikhs of his time.

560 ———. "A versatile personality," *The Sikh Review*, 4(4), 1956: 40—42.

(E)

The article is divided under four sub-heads, such as A patriot, A nation builder, A sanyasi, A poet, A saint.

The author writes that Guru Gobind Singh held that prayers must have precedence over fighting with the enemy. Devotion came first and resistance to evil next. It is devotion which creates determination and courage to face evil and suffering.

561 GOMOHI, CHARANJIT SINGH. "Sri Guru Gobind Singh—ik mahan shakhsiyat," *Akali Patrika*, January 10, 1965: 2.

(P)

Multi-faceted personality—an embodiment of attributes, qualities, virtues and valour, to be emulated by the posterity. A descriptive-cum-historical study.

562 GREENLESS, DUNCAN. "Making of a nation," *The Spokesman*, 19(13—14), 1959: 19—20.

(E)

The article is divided into eight sub-heads, such as Call for sacrifice, The five beloved, Baptism, A supreme example, The Khalsa Panth, Responsibilities, Privileges, Use of other symbols. Also published in *The Sikh Review*, 5(4), 1957: 3—9.

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563 GREWAL, BALBIR SINGH. "Dashmesh pita da amli jeewan," *Akali Patrika*, January 10, 1965: 16.

(P)

'Example is better than precept'. The gospel of the Guru is based on his practical life. A symbol of sacrifice, embodiment of humility and strength, the Guru possessed rare qualities.

564 GREWAL, BALJIT SINGH. "The last resort," *The Spokesman*, 14(19—20), 1965: 16.

(E)

Guru Gobind Singh has emerged as a fountain of eternal courage who, by dint of his sustained and continuous self-devotion to a noble idea of helping the down-trodden, turned the peaceful sparrows to match the sweeping hawks. As such, he removed the word impossible from the life of northern India

565 GUHA, JITES CHANDRA. "Guru Gobind Singh: a world hero," *The Sikh Review*, 8(1), 1959: 45—47.

(E)

Bhagwan Sri Krishna says: "I descend on the world for the rehabilitation of religion whenever I find that the world is steeped in corruption and untruth." It was at such a time that Guru Gobind Singh arose with his torch of effulgent light and breathed life into the dry bones of India. He was a synthesis of *karma* and *bhakti*—a rare combination in one individual in such a surpassing degree...During a brief span of 42 years, he worked wonders for the regeneration and rejuvenation of our country by his dynamic personality and saintly wisdom.

566 GUPTA, HARI RAM. "Prophet of patriotism," *The Spokesman*, 2(50—51), 1952: 12.

(E)

The article is divided under six sub-heads, such as Period of confusion and chaos, Foresight of Guru Gobind Singh, Goal of freedom, Fruitful pursuits, Their (Khalsa's) sufferings, Their (Khalsa's) achievements.

Guru Gobind Singh awakened nationalism and created Khalsa at the head of the nation, avenged slavery of ages and delivered the country from foreign yoke.

567 GURBACHAN SINGH. "Nirbhai Guru," *Sant Sipahi*, 11(1), 1956: 33.

(P)

A didactic article telling the nation to be fearless against heavy odds.

568 GURBAKHSH SINGH. "Guru Gobind Singh: an embodiment of sacrifice," *The Spokesman*, 6(3), 1956: 13, 14.

(E)

Not only did he uproot tyranny from the country but also brought into existence a kind of people who were always ready to sacrifice

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themselves for others. Guru's name has become proverbial for courage and sacrifice.

569 GURBUX SINGH. "Guru Gobind Singh," *Khalsa Samachar*, 57(7), January 19, 1956: 11.

(P)

The author opines that not only did he uproot tyranny from the country but also brought into existence a kind of people who were ordained always to be ready to sacrifice themselves for others. It is not possible to pay adequate homage to him in words.

570 ———. "Guru Gobind Singh: a unique personality," *The Spokesman*, 10(49), 1960: 23—24.

(E)

The greatest testimony to the constructive genius of the Guru was if he could seize what was vital in the situation, and as Cunningham writes, relume it with Promethean fire.

571 ———. "Guru Gobind Singh: The masterpiece of God," *The Spokesman*, 14(19—20), 1965: 9—10, 37.

(E)

Of the many contributions to human thought and action made by the Guru, three stand out head over shoulders above others. First was that he was himself the teacher as well as the taught, the redeemer as well as the redeemed, *ape gur chela*, the Guru as well as the disciple.

572 GURCHARAN SINGH. "Guru Gobind Singh: a scholar, patriot, poet and reformer," *The Spokesman*, 4(3), 1954: 41—42.

(E)

Guru Gobind Singh, the tenth Guru of the Sikhs besides being a valiant warrior, spiritual giant and the founder of Sikh Panth (the Khalsa) was also a great patriot, a gifted poet and a selfless reformer. He was a man of letters with a literary taste and love of learning.

573 ———. "Guru Gobind Singh: the saviour of the weak," *The Spokesman* 7(1), 1957: 24.

(E)

By the Guru was created a new class of dauntless guardians of truth and justice who saved the poor and the weak from the day to day sufferings at the hands of religious fanatics.

574 GURDIP SINGH. "Guru Gobind Singh," *The Sikh Review*, 14(152), 1966: 16—19.

(E)

The article is divided into four sub-heads, such as Fighter for freedom, Protection of dharma, No caste restrictions, Apt war slogan.

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575 "Guru Gobind Singh: a poet, patriot and a brave personality," *The Spokesman*, 10(14), 1960: 20.

(E)

A brief biographical sketch of Guru Gobind Singh.

576 HARCHARAN SINGH. "Mard-agamra," *Prabhat*, 23(345), December 29, 1965: 7.

(U)

Guru—a torch-bearer for the nation. Rare versatile genius. Saviour, scholar, sage. A representative study.

577 HARNAM DASS. "Guru Gobind Singh: a great national hero," *The Spokesman*, 10(49), 1960: 12—14.

(E)

Guru Gobind Singh made it his dharma to chisel the ideals of Guru Nanak into a reality because, as he says in the *Vachitar Natak*, he had been sent by God in the world for this purpose only.

578 ———. "The prophet of universal love," *The Spokesman*, 11(33—34), 1962: 23—26.

(E)

Guru Gobind Singh gave the highest meanings of spiritualism to God's love because it was to him the predominant emotion which gave the cosmic life colour and bloom of divinity. The Guru was really prophet of universal love because his love which he possessed abundantly and superbly was inspired by God's one-ness, humanism, selfless service and creative work.

579 HARNAM SINGH. "Dashmesh pita Sri Guru Gobind Singh Ji," *Jathedar*, 5(8), January 8, 1965: 12.

(P)

Guru did not give out himself as incarnation of God Almighty. His was a democratic approach.

580 HUKAM SINGH, ED. "Guru Gobind Singh," *The Spokesman*, 2(50—51), 1952: 7.

(E)

Guru Gobind Singh's life presents a dazzling, amazing, perplexing panorama of manifold activities which only a comprehensive mind could conceive and a spiritual colossus execute. He is a mirror of the consummation of the mission of Guru Nanak.

581 JOSHI, N. B. "Guru Gobind Singh's war against despotism and tyranny," *The Spokesman*, 10(49), 1960: 28.

(E)

The article is described under four heads, such as The Khalsa, Reformer and renouncer, A literary figure, Dare and act.

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582 KAHOL, OM PRAKASH. "Guru Govind Singh—the national hero," *The Spokesman*, 2(1), 1952: 12.

(E)

"To a true Hindu, Guru Govind appears as symbol of revolt against foreign aggression—political as well as cultural, we revere him, not out of formality, not under considerations of political expediency, but because we believe the salvation of Hindus lies in following the path indicated by him."

583 KALRA, MOHAN SINGH, ED. "Guru Gobind Singh," *The Sikh Review*, 14(19), 1966: 2—3.

(E)

The renaissance of the Indian society that started with the advent of Guru Nanak reached its culmination in the life of Guru Gobind Singh.

584 KARAM SINGH. *Jiwan dashmesh pita te Hazoor Sahib*. Amritsar, Chatar Singh Jiwan Singh. 160 p.

(P)

A study in Sikh history. Last of Sikh Masters—Guru Gobind Singh ushered in a new era. His personality and achievements have a lasting impact on the history.

585 KIRPAL SINGH. "Guru Gobind Singh dujian di nazar vich," *Sant Sipahi*, 7(1), 1952: 7.

(P)

The author has collected and expressed the opinions of seven writers about Guru Gobind Singh.

586 ———. "Guru Govind Singh and eminent historians," *The Sikh Review*, 2(1), 1952 : 16.

(E)

The opinions and estimation about the Guru as extracted from the works of six historians have been given. A vivid study.

587 KIRPAL SINGH, CHANDAN. "Mahan Inqilabi Sat Guru;" *Prabhat*, 3(8), January 8, 1965 : 3

(U)

The Guru's multi-sided personality had larger impact on the posterity. Scholar, soldier and statesman, as he was, he had the respect and admiration of one and all.

588 KULDIP SINGH, KHALSA. "Mahan kalakar Guru Gobind Singh," *Jathedar*, 3(343), December 22, 1963 : 10.

(P)

An artist of the high order. He was a versatile genius, a promising torch bearer. A study of the Guru's personality.

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589 LADHA SINGH. "Guru Gobind Singh : a versatile hero," *The Spokesman*, 15(17—18), 1965 : 32.

(E)

Guru Gobind Singh was at one and the same time a spiritual leader, a prophet and seer, a scholar and poet, an undaunted general and keen tactician, most heroic in times of danger and most amiable in days of peace, loving and sacrificing and most selfless in all that he performed.

590 LAKSHMAN SINGH, BHAGAT. "Guru Gobind Singh, the saviour," *The Sikh Review*, 8(1), 1959 : 17—22.

(E)

Guru Gobind Singh was at once a leader and a follower, a prophet and a seer, a poet and scholar, an intrepid soldier and astute tactician.

The article gives a brief survey of the hard times the Guru passed through after the martyrdom of Guru Teg Bahadur and traces the way how he overcame the odds, built the Khalsa army, and took up the challenge of the mighty Mughal Emperor, Aurangzeb. Battles with the hill chiefs and the Mughal armies are traced.

591 ———. *Tributes to the memory of Guru Gobind Singh*. Lahore, Sikh Tract Society, 1925. 82 p.

(E)

Guru Gobind Singh never remembered any people as heretics, *kafirs* or *milechhas*. To him the whole world was one sacred temple, wherein the timeless one stood installed to receive homage from all people, and all nationalities.

As the title implies, it is a collection of tributes to the memory of Guru Gobind Singh, published in the form of a small tract and it deals with the life of Guru Gobind Singh from various aspects.

592 LOHLIN, C. H. "Guru Gobind Singh : the tolerant warrior," *The Spokesman*, 5(31—32), 1966 : 66.

(E)

Although the Guru proved to be a great warrior, he had a tender heart and his compassion reached even his adversaries.

593 MAHINDRA SINGH. "Guru Govind Singh : the youngest revolutionary," *The Spokesman*, 2(1), 1952 : 15.

(E)

If provincialism means anything, the Guru was a Bihari by birth, a martyr of the Deccan and a hero of the Punjab.

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594 MAHIP SINGH. *Guru Govind Singh : ek yug vyaktitva.* Delhi, Umesh Prakashan, 1966. 194 p.

(H)

An authentic study of the life of the Guru, based on many original sources, by a prominent Hindi scholar, and a specialist of Guru Gobind Singh's writings. The Guru's incomplete autobiography, *Vichitra Natak* has been appended to make it more useful for the general reader and the researcher.

595 MALHAN, GURDIT SINGH. Guru Gobind Singh, the creator of Khalsa," *The Spokesman*, 4(1—2), 1954 : 20.

(E)

Elevation of the poor, suppressed, down-trodden classes of society to a manhood of fearless bravery and selfless action. An eventful chapter of history.

596 MANMOHAN SINGH. "Guru Gobind Singh Ji ek mahan manovigiani de rup vich," *Khalsa Samachar*, 66(8), January 7, 1965 : 13.

(P)

Guru Gobind Singh was the originator of modern practical psychology. He converted the Sikhs into Singhs by applying shock therapy according to psychology.

597 MEHTA, PURAN CHAND. "Glimpses of Guru Gobind Singh," *The Spokesman*, 7(3), 1957 : 8.

(E)

Guru Gobind Singh connected lifeless weaklings into valiant soldiers. He was courage personified and made kings quiet before him. He trained his followers to wage war against the enemies of Indian culture.

598 ———. "Guru Gobind Singh and God consciousness : embodiment of faith and fearlessness", *The Spokesman*, 13(33), 1964 : 65 - 66.

(E)

Guru Gobind Singh was an ardent lover of Divinity and undertook all his great ventures by his implicit faith in him. All the misery, suffering and agony of the modern world is due to lack of faith in God.

599 ———. "Guru Gobind Singh : herald of independence," *The Spokesman*, 6(4), 1956 : 5.

(E)

Seldom was a hero like Guru Gobind Singh born on this soil. He was moved by terror and tyranny which stalked this land. All this moved the great Guru and he decided to liberate his people.

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600 MEHTAB SINGH. "Guru Gobind Singh : a great humanitarian," *The Sikh Review*, 6(4), 1958 : 36—39.

(E)

Guru Gobind Singh did not establish a religion on his own prophethood. He placed new ideas before the masses, whereas other prophets, who preceded him, stressed their own greatness. He was the first spiritual leader to place democratic views before the public.

The article is divided under four sub-heads, such as Democratic leader, Birth of the Khalsa, Belief in one God urged, Selfless mission. Also published in *The Spokesman*, 13 (18—19), 1963 : 24.

601 MOHAN SINGH. "New light on Guru Gobind Singh," *The Spokesman*, 15(17—18), 1965 : 11—14.

(E)

The article deals with a Gurmukhi manuscript from which the author has quoted extracts dealing with the life of Guru Gobind Singh.

602 MOHINDER SINGH. "Guru Gobind Singh : the creator of Khalsa, transformed slaves into masters; political, religious and socio-economic revolt," *The Spokesman*, 2(50—51), 1952 : 19—20.

(E)

In his short span of life, the Guru was the busiest person in the world. He was busy in many ways organising his forces against tyranny but in spite of all his unsettled and uncertain circumstances he produced a very voluminous, rich and precious literature in Punjabi, Hindi, Sanskrit and Persian.

603 MUNSHI, K. M. "Heroic man of India," *The Spokesman*, 2(50—51), 1952 : 8.

(E)

Shri K. M. Munshi, Governor, U.P. in a special message to the *Spokesman*, writes :

"Guru Gobind Singh was one of the most heroic men of old India and his memory deserves to be enshrined in the national minds."

604 NEWTON, CHARLES, ED. "Humanity on the horns of a crucial dilemma," *The Sikh Review*, 4(12), 1956 : 2.

(E)

Two and a half centuries ago, Guru Gobind Singh tried a unique experiment. He fought a war of defence against an intransigent aggressor without hating him, or even regarding him as an enemy.

605 PALKOTI, AMAR MASEET. "Yahi hamare peer," *Prabhat*, 24(100), April 12, 1966 : 8

(U)

Sage, seer, scholar, statesman—that was a man, Guru Gobind Singh.

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Valiant warrior, who believed in sword for self-defence. A rare combination of humility and strength.

606 PANIKKAR, K. M. "Guru Gobind Singh: the great Sikh teacher," *The Spokesman*, 10 (1), 1960: 3—4, 30.

(E)

It would be a mistake to think that Guru Gobind Singh's influence of a teacher was confined to the Sikh community. There is ample evidence in his writings to show that it was the helpless and defenceless condition of the Hindus that acted as the supreme motive of his action. The Khalsa was to him the instrument for reviving the martial spirit of the Hindus and of reviving them as a nation.

607 PARDUMAN SINGH, AZAD. Raj Rishi Guru Gobind Singh Jee Maharaj," *Prabhat*, 23 (97), April 11, 1965: 10.

(U)

Multi-sided personality of the Guru—poet, scholar, sage, saint, seer, warrior, valiant; described in an inspiring manner. Example was better than precept for him, and he infused his very spirit in the Khalsa. Also published in *Jathedar*, 5 (97), April 11, 1965: 8.

608 PINDI DASS. Mera kalgian wala paighambar," *Phulwari*, 3 (39), 1928: 215-16.

(P)

The author has established Guru Gobind Singh, a true prophet, who fought against the tyrannous rule of his times for the sake of religion.

609 PRADEEP KUMAR. "Sri Guru Gobind Singh Ji da vyaktitav", *Ajit*, 20 (339), January 2, 1965 : 16.

(P)

Message of goodwill, amity, fellow-feeling and above all, harmonious living was the watchword of the Guru's personality. Its importance in modern set up.

610 PRITAM SINGH. "Shri Guru Gobind Singh", *The Tribune*, 58 (8), January 9, 1938: 5.

(E)

The author depicts the hard times which preceded Guru Gobind Singh and remarks that it is "in the last resort that Guru Gobind Singh took up the sword and gave a fight to the rulers of the day."

611 ———. "A tribute to Guru Gobind Singh," *The Tribune*, 53 (2), January 2, 1933: 5.

(E)

The author states how Guru Teg Bahadur was martyred and how all the four sons of Guru Gobind Singh laid down their lives at the behest of the Guru. The author remarks "that Guru Gobind Singh

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should be regarded as the liberator of his country who fought the battle of freedom which once begun is always won."

612 PURAN SINGH. "The Sikhs and his new critics: our view point," *Modern Review*, 20 (5), 1916: 501—507.

(E)

It is a learned article in response to Prof. Jadunath Sarkar's comments on Sikhism. The author has tried to prove that the personality of Guru Gobind Singh is the Almighty Peal of the sweet murmurs of Guru Nanak. Guru Gobind Singh understood Guru Nanak in a way in which no body else in the world could ever understand: what he is to him, no body else can be.

613 PUREWAL, G. S. "Guru Gobind Singh, our redeemer", *The Spokesman*, 4 (1-2), 1954 : 17.

(E)

Saviour of mankind, the Guru, the Pied Piper of Anandpur, wanted to weed out injustice, tyranny and religious persecution from the land. He was a gospel for the commonweal.

614 RAI, GURBACHAN SINGH. "Parm Purkh ka dasa...Gobind", *Akali Patrika*, 48 (1), April 13, 1966 : 18.

(P)

Equality, fraternity and cordiality are the watchwords of Sikh faith.

615 RAJINDAR SINGH. "Guru Gobind Singh, an appraisal", *The Spokesman*, 7 (1), 1957: 23.

(E)

Guru Gobind Singh occupies a place of eminence amongst the greatest patriots of India. Fatherless at a tender age, he harnessed his scanty resources and prepared himself for the titanic fight. He infused fortitude and courage in his followers and aroused in them a zeal, which enabled the centuries old slaves to throw off the yoke of serfdom. Also appeared in *The Sikh Review*, 8 (1), 1959: 23-25.

616 RANBINSON, H. G. *India: a short cultural history*. New York, Frederick A Praeger, 1954. pp. 379—80.

(E)

Teg Bahadur received the crown of martyrdom in 1675 and his son Gobind, the tenth and last Guru, at once started to organise his followers into a great military fraternity, like the Knight Templars of Medieval Europe.

617 RATTAN, HARBHAJAN SINGH. "Panth da wali", *Jathedar*, (349), December 29, 1965: 13.

(P)

A descriptive study of Guru's life vis-a-vis Muslim rulers. His contribution to social organisation.

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618 RATTAN KAUR. "Guru Gobind Singh: an ideal warrior," *The Spokesman*, 12(1), 1962: 79, 85—86.

(E)

A Khalsa is a saint-soldier and a warrior of God interested in emphasising the unity of God and trying to tie all mankind into one brotherhood under the fatherhood of one Heavenly Father.

619 ————. "Guru Gobind Singh is our personal friend," *The Spokesman*, 12(33), 1963: 37—38.

(E)

Guru Gobind Singh is our friend even to the extent of serving us as a servant. He is our true sovereign and hence worthy of respect for the protection he offers us. He is also our saviour to keep us from recurring births and deaths. Thus in his four-fold capacity he is our own from birth to death and even after death he serves as a guide towards salvation.

620 SANDHU, SURJIT SINGH. "Insaniyat ke rahbar, ahinsa ke pujari—Guru Gobind Singh Jee." *Prabhat*, 3(8), January 8, 1965: 5.

(U)

Poet, prophet, patriot and saviour, the Guru combined the qualities of leadership with a blend of justice and mercy. Peace but at no colossal human sacrifice and prestige.

621 SANT SINGH, NIRMAN. "Sansar de itihas vich aduti yodha," *Phulwari*, 11(12), 1935: 956 – 958.

(P)

The author pays his tributes to Guru Gobind Singh for his bravery, sacrifice and determination which he considers to be the symbols of an ideal hero.

622 SARAN SINGH. "The tenth Guru and the saviour of humanity: we Sikhs of to-day," *The Spokesman*, 11-A (20—21), 1962: 26.

(E)

By his magic touch, his magnetic personality, his terrific sacrifices of his beloved sons, his great soul—stirring poetry, the God-filled, God-inspired Guru transformed an emasculated, effeminate race of people of the Punjab into a race of heroes and martyrs.

623 SARDUL SINGH, CAVEESHER. "An ideal leader," *The Spokesman*, 11-A(20—21), 1962: 13—14.

(E)

With such physical, intellectual and moral gifts at his command, he became quite a powerful ruler and leader of a community that had decided itself to the service of the nation.

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624 SASTRI, K. A. *History of India*. Madras, S. Viswanathan, 1950. pt. II, p. 237.

(E)

Govind Singh, the tenth and last Guru, organized the Sikhs into a most dangerous and implacable enemy of Islam and of the Mughal empire.

625 SATBIR SINGH. "Guru Gobind sura," *Akali Patrika*, January 10, 1965: 13.

(P)

The Guru as a soldier, general, statesman and warrior, was unique. He had unparalleled qualities of head and heart. A historical study in perspective.

626 SAWHNEY, JOGINDER SINGH. "Satai sau siftan wala Guru," *Jathedar*, 3(343), December 22, 1963: 3.

(P)

A personality of virtues, variety, vitality and vigour. A multi-sided character, who launched a project of social uplift and regeneration. A study in human character.

627 SEHGAL, MOHAN SINGH. "Guru Gobind Singh Jee," *Akali Patrika*, January 10, 1965: 15.

(P)

The Guru regenerated Hinduism and rekindled the fire of faith and sacrifice so as to stabilise Hindu faith against Muslim persecution on universal basis. A vivid study.

628 SETHI, AMARJIT SINGH. "Study of Guru Gobind Singh," *The Sikh Review*, 12(13), 1965: 44—45.

(E)

Guru Gobind Singh was a universal man, in love with God, who suffered most but remained untainted (*niranjan*), fearless, full of compassion, poet, warrior, philosopher, who possessed total awareness of all things because he was of God and merged in God.

629 SEWA SINGH, SEWAK. "Birta da punj," *Khalsa Samachar*, 57(7) January 19, 1956 : 13.

(P)

A short span of forty-two years was crowded with events which are unparalleled in the history of the world. He was an embodiment of courage who ridiculed death.

630 SHAMSHER SINGH, ASHOK. *Dharm sahit te itihas*. Lahore, Modern Publications, 1944. 188 p.

(P)

A critical appraisal of Sikh religion, literature and history laying

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more emphasis on life and gospel of the tenth Guru—Gobind Singh. A revealing study.

631 SHAMSHER SINGH, ASHOK. "Sri Guru Gobind Singh Ji jodhe Guru," *Sant Sipahi*, 2(2), 1947: 20.

(P)

A research article depicting the heroic deeds of Guru Gobind Singh. It is mostly based on *Vichitar Natak* of Guru Gobind Singh.

632 SHARDHA RAM. *History of the Sikhs*, tr. by Henry Court. Calcutta. Sushil Gupta, 1888. pp. 42—62.

(E)

"In short, In his life-time, 1,25,000 Sikhs embraced his sect; although this Guru continued to be styled the representative of Nanak. It, however, appears from many of his words, that he differed from him. His religion was not confined to any book or prophet or incarnation ; but it would appear that he picked out various customs and habits of the old prophets and incarnations (i.e. Muhammedan and Hindu), which were good for giving strength to his sect, and bringing him other advantages, and these he made current among his followers."

633 SHARMA, RAM BRIKSHA. *Guru Gobind Singh*. Lahriya Serai, Hindi Pustak Bhandar.

(H)

Guru Gobind Singh's life and his gospel of self-sacrifice and service.

634 SHER SINGH. "Guru Gobind Singh's personality," *The Sikh Review*, 3(1) 1955 : 41—45.

(E)

"Sparrows were enabled to swoop at hawks, lambs tamed the lions—a miracle which the Guru alone could perform. He turned invertebrate masses into herds of lions whose roars rent the sky."—Author.

635 SHER SINGH, BHAI. "Facets of Guru Gobind Singh," *The Sikh Review*, 7(8), 1959 : 78—95.

(E)

The article is described under eight heads, such as The uru Gand Raghunath, The Guru and the Sayyad Khan, The Guru and Banda, The Guru and Sayyad Ibrahim, Guru Gobind Singh and Sayyad Budhu Shah. Life's Goal. Epistle of victory—Zafarnama, The *Nirvair*.

The author concludes that the original contribution of Guru Gobind Singh was that to *Nam* he wedded unstinted sacrifice and thus gave a new and everlasting life to India. Also published in *The Sikh Review*, 2(1), 1953—54 : 17—33.

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636 SHER SINGH, GIANI. *Deg tegh da malak.* Rawalpindi, Malton Press. 316 p.
(P)

Life study of variegated personality of the tenth Guru from religious and social standpoints.

637 SINGH, K. "A glimpse into Guru Gobind Singh's life," *The Sikh Review*, 2(1), 1953-54 : 3—10.
(E)

A brief life-sketch of eventful career of Guru Gobind Singh.

638 SUTANTAR SINGH. "Guru Gobind Singh ; a religious leader and a warrior," *The Spokesman*, 4(1—2), 1954 : 25.
(E)

The Guru's personality manifested itself in many fields, social, religious, political and other spheres of life. He was virtually the saint-king of the Sikhs.

639 SWARN SINGH. "Shahid baap ke bete, shahid beton ke baap, Guru Gobind Singh Jee," *Prabhat*, January 8, 1965 : 4.
(U)

The Guru's example was unique. He inspired the Khalsa with example and precept of human sacrifice. Rekindling of new spirit.

640 TAGORE, RABINDRA NATH. *Shiva Jio Guru Gobinda Singha.* Calcutta, West Bengal Government, 1962. v. 13, pp. 443—450.
(B)

An article in *Ravindra Rachnavali*, Vol. 13—an interesting comparative study of Shiva Ji and Guru Gobind Singh.

641 TARLOK SINGH. "Hem Kund da mahan tapasavi," *Akali Patrika*, April 13, 1964 : 16.
(P)

Practical moralist and not a mystic. His was a message of goodwill, and brotherhood. His manifold qualities of head and heart have been given a clear appraisal.

642 TRILOCHAN SINGH. "The work and genius of Guru Gobind Singh : Guru Gobind Singh bequeathed to mankind a literary, cultural and philosophic heritage which time cannot destory," *The Spokesman*, 2(50—51), 1952 : 13—14, 28.
(E)

Guru Gobind Singh bequeathed to mankind a literary and philosophic

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estate which time can never destroy. He breathed into the nostrils of the heavenly muse the breath of a new immortality. The learned and self-explanatory article is divided into eight sub-heads whereas the author has beautifully summed up the different controversial aspects of Guru's life with his conclusions, such as The eternal optimist, Misunderstanding and misinterpretations, Dasam Granth, Philosophic works, Historical works, *Trya Charitra*, His Art and style, His influence on his times.

643 UDHAM SINGH. "Dharam Rakshak Guru Gobind Singh," *Sant Sipahi*, 8(1), 1953 : 45. (P)

A descriptive article pays tribute to Guru Gobind Singh who saved Hindu religion from the onslaughts of the cruel Mughal rule.

644 VARMA, VISHWANATH PRASAD. "The creator of the Khalsa," *The Sikh Review*, 8(4), 1960 : 25—26. (E)

Valiant fighter, heroic moulder of the Sikhs into a strong vigorous people and a devout theist, Guru Gobind Singh has a unique place in the history of India.

645 VASWANI, T. L. "The beloved," *The Spokesman*, 5(1), 1955 : 20. (E)

A hero and a captain of a new order—his body was pierced with pain, but his soul, ever strong and radiant, attained to immortality. Suffering and death were the reward of his dedicated life.

646 ———. "Greatness of Guru Gobind Singh," *The Sikh Review*, 12(13), 1965 : 4—20. (E)

Guru Gobind Singh dedicated his life to the service of the poor. He stood up,—in courage unsurpassed in the history of a nation,—to challenge a power which many thought, was omnipotent.

647 ———. "The great revolutionist," *The Sikh Review*, 14(14), 1966 : 4—8. (E)

The article is divided under six sub-heads, such as Guru Gobind Singh and Napoleon, Builder of new India, History of sacrifices, As the father so the sons, Need for religion, Patriotic Guru.

648 ———. "Guardian angel of the Hindu nation," *The Sikh Review*, 7(1), 1959 : 3—4. (E)

"Guru Gobind Singh was the driving force of a new Hindustan. The flame of his life kindled the Hindu race and thus he came to be the guardian angel of the Hindu nation." Author.

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649 VASWANI, T. L. "Guru Gobind Singh," *The Spokesman*, 5(8), 1955 : 11.

(E)

"To me Guru Gobind Singh is wider than any creed : and his temple in the heart within is purer than our sanctuaries. Meek was he and content with obscurity ; he had no restless desire for earth's honours, for distinction and eminence—so common alas ! in what the world calls 'great men !"—Author.

650 ———. "Guru Gobind Singh : a world hero," *The Sikh Review*, 5(12), 1957 : 3—7.

(E)

He has his shining place in the galaxy of the great heroes of humanity. Three centuries have passed since he wrought the wonder of his life.

651 ———. "Guru Gobind Singh : the driving force of new Hindustan," *The Spokesman*, 9(30), 1959 : 25.

(E)

Guru Gobind Singh became the driving force of a new Hindustan. The flame of his life kindled the Hindu race.

652 ———. "Guru Gobind Singh : the liberator," *The Spokesman*, 2(1), 1952 : 3.

(E)

"The beloved has sent me down," he said. "Say not I am God"—he said, "Say I am His man, and I have come to see the fireworks of His creation." "I come " he further said, "to say His name."

653 ———. "The liberator," *The Spokesman*, 10(2), 1960 : 5.

(E)

An epoch-making personality—Guru Gobind Singh came to India as a liberator.

654 ———. "The prophet," *The Spokesman*, 19(13—14), 1959 : 17.

(E)

In a world of struggle and strife, a world of hunger and unending wars, Guru Gobind Singh appeared. He appeared like a flame bringing to all the blessed message of the One God of Peace—the Akal Purukha, the Eternal Saviour of humanity.

655 ———. "The revolutionist," *The Sikh Review*, 2(4), 1954 : 3—7.

(E)

A brother of the poor, he became a saviour of Hindustan, a liberator of India.

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656 VASWANI, T. L. "The saviour," *The Spokesman*, 2(50—51), 1952 : 9.

(E)

The article is divided into various heads such as A shining place in galaxy of world heroes, Sufferings for faith and freedom, To have faith is to have new vision, strength and heart.

657 ———. "A voice of living appeal to modern India," *The Spokesman*, 12(33), 1963 : 19, 22.

(E)

Guru Gobind Singh is a hero. He sees a providential purpose in his father's martyrdom. He gets from the martyred Guru at the age of nine years, the sword of honour to defend dharma and the nation. Guru Gobind Singh, a mystic, becomes a warrior. Guru Gobind Singh sacrifices his all including his four sons in the service of his ideal.

658 VIDYALANKAR, JAI CHANDER, "Bharat Varsh de itihas vich Guru Gobind Singh Ji da asthan," *Phulwari*, 3(39), 1928 : 245—251.

(P)

The author holds that the ideology preached by Guru Gobind Singh is the climax of Indian philosophy.

659 "The warrior Guru," *The Spokesman*, 4(1—2), 1954 : 19.

(E)

Guru Gobind Singh carried on the work started by Guru Nanak..... like Guru Nanak, Guru Gobind Singh did his utmost to break down the caste system and to banish untouchability. He called untouchables "Guru's sons."

660 WILSON, HORACE HAYMAN. "Sketch of the religious sects of the Hindus," *Journal of the Asiatic Society of Bengal*, 17(3), 1832 : 162—313.

(E)

The author refers to the Sikh religion at page 231—237 as Nanak Shahis and Govind Sinhis as two different faiths. The author remarks "Guru Govind devoted his followers to steel, and hence the worship of the sword..... He also ordered his adherents to allow their hair and beards to grow, and to wear the blue garments."

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CHILDHOOD

661 AJIT SINGH. "Bala Pritam," *The Sikh Review*, 4(4), 1956 : 46—49.

(E)

The article describes an incident connected with the early life of Guru Gobind Singh at Patna.

662 ARJAN SINGH. *Choji-de-choj*. Amritsar, Chatar Singh Jiwan Singh, 1930. 20 p.

(P

A small brochure dealing with the formative years of the Guru's life.

663 INDER SINGH CHAKARVARTI. *Patne shahir vich*. Patiala, The author. 26 p.

(P)

A one-act play related with the childhood of Guru Gobind Singh at Patna Sahib with quotations from *Bachittar Natak* such as *Ehe Kaj dhra ham janami samj laho sadhu sabh man me.*

664 SAHIB SINGH. "Guru Gobind Singh Ji da janam te bal avastha," *Sant Sipahi*, 7(1), 1952 : 19.

(P)

A narrative article depicts the various incidents of Guru Gobind Singh's early life at Patna with devotion. The author has laboured hard to collect the basic material on the early life of Guru Gobind Singh.

COMMANDMENTS

665 BELA SINGH. *Hukam namah patshahi 10*. Sant Khalsa. 36 p.

(P)

A long poem with various headings, published and freely distributed by the author as one of the duty assigned to him by the Guru.

666 GOBIND SINGH, MANSUKHANI. "Ten commandments for the Khalsa." *The Spokesman*, 13(33), 1964: 29—30.

(E)

Guru Gobind Singh wanted to be formally baptised as a Khalsa because that was the type of superman he had envisaged. His instructions to the Khalsa may be summed up in the form of ten commandments—five positive and the remaining five negative in character.

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667 KIRPAL SINGH. "Hukam namah' or edicts of the Gurus," *The Spokesman*, 3(32, 33), 1953: 12.

(E)

A learned article defines "*Hukam Namah*" a Persian word comprising of two words '*Hukam*' which means 'authority' and '*Namah*' which means letter hence meaning thereby "letter of authority." A letter issued by the Sikh Guru is reverendly called by the Sikhs "*Hukam Namah*" a letter of authority. *Hukam Namaks* are mostly addressed to the congregation of different places with names of some of the prominent Sikhs of that locality. The author traces the history of the "*Hukam Namahs*" with the remarks that the earliest belong to Sri Har Gobind and the latest *Hukam Namahs* are of Mata Sahib Dewan and Mata Sundri, and they were issued after the death of Guru Gobind Singh. From the *Hukam Namahs* of Guru Gobind Singh we can write the history of his later life. Just as his abolition of "*Masand System*," his interview with Bahadur Shah, the Mughal Emperor, are described in the various *Hukam Namahs* of Guru Gobind Singh. In one of his *Hukam Namahs* Guru Gobind Singh describes how he met Bahadur Shah after the battle of succession at Jaju. He was honoured by the robe of honour. This fact is further confirmed by Senapat's Gur Sobha.

668 RANDHIR SINGH. "Sri Guru Gobind Singh Ji de Hukam Nameh," *Sant Sipahi*, 10(4), 1955: 15.

(P)

A research article refers to nine "*Hukam Namahs*" of Guru Gobind Singh with dates of issue etc. The author quotes the text from various '*Hukam Namahs*' of the Guru to make the study more attractive and authentic.

669 SAMPURAN SINGH. *Rahit name*. Amritsar, Jawahar Singh Kirpal Singh, 1946. 104 p.

(P)

A small manual for the Sikhs for observance of forms and symbols. Art of living by the Khalsa.

670 "Two Hukam Namahs unearthed; reportedly found deposited in a pot buried underground," *The Spokesman*, 2(39), 1952: 5.

(E)

At a small distance from Dhuri railway station, while an old Gurdwara building was being erected and the earth was being excavated, two *hukam namahs* were reportedly discovered in a pot lying underground. One is the *hukam namah* of the tenth Guru and the other is of Guru Teg Bahadur.

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DASAM GRANTH

671 ASHTA, DHARAM PAL. "The poetry of Dasam Granth," *The Spokesman*, 19(13—14), 1959: 59—60.
(E)

"Dr. Ashta's endless labour in analysis, classifying, characterising and evaluating the contents of the *Dasam Granth* is afeat not easily imaginable for me." Reviewed by Dr. Mohan Singh.

672 BALWANT SINGH, TR. "Khalsa alone is pure," *The Spokesman*, 2(42), 1952: 7.
(E)

Balwant Singh, the translator has rendered into English of various selections from *Dasam Granth* on the topic 'Khalsa alone is pure.' The translated passages are taken from "*Zafar Nama*," "Thirty-three *Sawayyas*" "*Hazare Shabad*," "*Krishan Avtar*," and "*Akal Ustat*."

673 BISHAN SINGH, GIANI. *Sri Dasam Granth Sahib Satik*. 8v.
(P)

A detailed and critical appraisal of '*Dasam Granth*'—writings of the tenth Guru of the Sikhs.

674 GOBIND SINGH, GURU. *Dasam Guru Granth Sahib*. Lahore, Chatar Singh, 1937. ii, 562 p.
(P)

Granth Sahib of Guru Gobind Singh edited with commentary by Narain Singh Giani, revised by Teja Singh. It comprises the *Japu*, *Bachitar Natak* and *Chaubis Avtar*.

675 ———. *Dasam Guru Granth Sahib*. Lahore, Jawala Das Chatar Singh, 1936. viii, 480 p.
(P)

Guru Gobind Singh's Granth, edited with a commentary by Pandit Narain Singh Gyani.

676 JAGGI, RATTAN SINGH. *Dasam Granth da pauranik adhyayan*. Jullundur, New Book Co., 1965. 304 p.
(H)

Thesis submitted by the author for Ph. D.

677 LACHMAN SINGH, BHAGAT. "Dashmesh Pita Ji," *Phulwari*, 5(3), 1929: 230.
(P)

The author contradicts the view expressed by Dr. Gokul Chand Narang in his book "Transformation of Sikhism" that the Sikhs do

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not give the same respects to *Dasam Granth* as compared to *Adi Granth*.

678 LACHMAN SINGH, BHAGAT. "Panth phulwari da rakhya kar," *Phulwari*, 3(39), 1928: 209—211.

(P)

The author tries to convince with arguments that the Sikhs must pay the same respect to *Dasam Granth* as to *Adi Granth*. He further complains that no authentic text of *Dasam Granth* has been settled so far by the Sikh scholars.

679 LAL SINGH, GIANI. *Kosh Sri Dasam Granth*. Sangrur, Janak Pustak Bhandar, 1949. v. I, 380 p. v. II, 238 p.

(P)

An authentic dictionary of *Dasam Granth*.

680 MOHAN SINGH. "A commentary; poetry of Dasam Granth," *The Sikh Review*, 9(9), 1961: 4—11.

(E)

The article is a commentary on the admirable work of Dr. Dharam Pal Ashta who has written an elaborate thesis on the poetry of *Dasam Granth*.

681 NARAIN SINGH, GIANI. *Dasam Granth Satik*. Lahore, Chatar Singh. 8v.

(P)

A detailed critical commentary on '*Dasam Granth*.'

682 RAN SINGH. *Dasam Granth—nirnaya*. Bhasaur, Panch Khalsa Diwan. 1919. 74 p.

(P)

A study of the authorship of *Dasam Granth* or '*Dasam Patshah-da-Granth;* commonly ascribed to Guru Gobind Singh with a preface by Bakhshish Singh.

683 RANDHIR SINGH. *Sri Guru Gobind Singh Ji di Shabad-murat Daswen Patshah ke Granth da itihas*. Amritsar, Sikh History Society, 1955. 102 p.

(P)

Throws a flood of light on the compilation of *Dasam Granth* and establishes its authenticity after tapping the original sources.

684 RANJEET SINGH, KHARAG. "A note on Dasam Granth," *The Spokesman*, 10(1), 1960: 11—12.

(E)

The article is divided into four sub-heads, such as "Compilation of *Dasam Granth*, *Gyan Parbodh*, *Shaster Nam Mala*, *Bachittar Natak*."

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685 SHER SINGH. *Dashmesh darpan.* Tarn Taran, The Sikh Religious Tract Society. 93 p.

(P)

A brief key to the tenth Guru's Granth.

686 ———. *Dashmesh darpan te Sri Dasam Granth di kunji.* Tarn Taran, The Sikh Religious Tract Society, 93 p.

(P)

A brief interpretation of few terms as occurred in the *van i* of Guru Gobind Singh.

687 SUKH LAL, PANDIT, TR. *Dasam Granth.* The author, 1915. 892 p.

(U)

An authentic translation of Dasam Granth in Urdu.

688 TRILOCHAN SINGH. "The history and compilation of Dasam Granth," *The Sikh Review*, 3(4), 1955: 51—60.

(E)

The Guru sang of his God and his soul in *Dasam Granth.* A critical approach to the subject.

689 ———. "The history and compilation of Dasam Granth," *The Sikh Review*, 3(5), 1955: 33—41.

(E)

This is Part II of the article and deals with philosophic works. Earlier part appeared in the April issue of 1955, pp. 51—60.

690 ———. "The history and compilation of Dasam Granth," *The Sikh Review*, 3(6), 1955: 44—52.

(E)

This is Part III of the article. Earlier parts appeared in the year 1955. Issue Nos. 4 and 5, pp. 51—60 and 33—41 respectively.

691 ———. "The history and compilation of Dasam Granth," *The Sikh Review*, 3(7), 1955: 23—29.

(E)

This is Part IV of the article. Earlier parts appeared in 1955, issue Nos. 4, 5 and 6, pp. 51—60, 33—41 and 44—52, respectively.

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DISCIPLES INITIATE THE MASTER

see also

INITIATION

692 AMAR SINGH. "Wahiguru Jee ka Khalsa," *Akali Patrika*, April 13, 1964 : 7.

(P)

Vision, venture, vigilance and their victory—the salutation "Wahiguru Jee ka....." is symbolic and deserves for the triumphant.

693 DEVINDER SINGH. "Aape Gur chela," *Akali Patrika*, 48(1) April 13, 1966 : 7.

(P)

Guru Gobind Singh's personality was rare combination of humility and command, respect and reform. His exemplary career had a greater impact on history than any other saint-hero.

694 PURAN SINGH, "Aape Gur chela," *Phulwari*, 2(6), 1926 : 481—487.

(P)

An inspiring article deals with the relationship of soul with body. Author has quoted Dasam Granth of Guru Gobind Singh for clarification of his ideology.

695 RATTAN CHAND. "Aape Guru aape chela," *Akali Patrika*, April 13, 1963 : 31.

(P)

'Baisakhi,' 'Khalsa.' What do these simple words stand for? A revealing study in modern context.

696 SOHAN SINGH. "Vah vah Gobind Singh aape Gur chela," *Sant Sipahi*, 11(4), 1956 : 44.

(P)

It is an interpretation of the few stanzas of *var* by Bhai Gurdas, the second, in praise of Guru Gobind Singh. This *var* is considered to be the key to the Dasam Granth.

697 TARLOK SINGH. "Aape Gur chela," *Akali Patrika*, January 10, 1965 : 4.

(P)

A vivid study of Guru's personality which had no discrimination for lower and higher, rich and poor. Sons of the same father in heaven, we are on this earth.

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698 TEHAL SINGH. "Guru Khalsa, Khalsa Guru," *Ajit*, 24(100), April 13, 1966 : 16.

(P)

Guru is Khalsa and Khalsa is Guru, is the resume of this informative study. Guru himself was an example and precept for the masses.

DURGA WORSHIP

699 BISHAN SINGH, GIANI. *Durga Parbodh*. Amritsar, Chattar Singh Jiwan Singh, 1910. 218 p.

(P)

The commentator tries to establish that there is no place for idol-worship in Sikhism and that allegation of Durga worship against Guru Gobind Singh is unfounded.

700 MANJIT SINGH. "Sat Guru di pargatai Devi te us de chamatkare," *Sant Sipahi*, 15(1), 1959 : 31.

(P)

The article describes the events responsible for the creation of Khalsa after the frustrated attempts of Pandit Keshodas who promised with the Guru for the appearance of Devi after the completion of *Yug*.

701 RATTAN KAUR. "Shakti," *The Spokesman*, 15(17—18), 1965 : 27.

(E)

The article deals with the incident in the life of Guru Gobind Singh when Kesho Pandit was invited to the great *yug* where he was expected to make Durga appear in which he ultimately failed. It was then that the Guru took up the sword and extolled it as the real *shakti* to uproot tyranny.

702 SAHIB SINGH. "Sri Guru Gobind Singh Ji te Devi Puja," *Phulwari*, 14(1), 1938 : 30—41.

(P)

A learned article with quotations from the *vani* of Guru Gobind Singh and other writers.

703 VIR SINGH, BHAI. *Devi-Pujan partal*. Amritsar, Khalsa Samachar, 1932.

(P)

A discussion fruitful for research on the question of Durga worship by Guru Gobind Singh.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

FIVE BELOVED

704 ARJAN SINGH. "*Panj Payare sajn*. Amritsar, Uttam Singh Harcharan Singh, 1932. 32p.

(P)

The five beloveds—five-pronged approach to Sikh faith is an embodiment of secularism and democracy. A new spirit of adventure and sacrifice was instilled through the example of *Panj Payaras*.

705 AVTAR SINGH, AZAD. "Khalsa Panth di sajna", *Ajit*, 18(348), December 24, 1960 : 4.

(P)

A study of backdrop of creation of the Khalsa. Factors and incidents which led to the event are described in a succinct order. *Panj Payaras*—five beloved—representatives of diverse community.

706 KALRA, MOHAN SINGH, ED. "The counsel of the elite," *The Sikh Review*, 10(1), 1962: 2—3.

(E)

The institution of the *Panj Payaras* (Five Beloved) is a part of the rich heritage bequeathed to mankind by Guru Gobind Singh... It is perhaps difficult to think of a stronger advocate of equality of man than the founder of the Khalsa, who after establishing the order of the Khalsa supplicated the first five initiates to admit him into the order by the same ritual of initiation.

707 MEHTA, PURAN CHAND. "Father of Indian democracy", *The Spokesman*, 10(14), 1960 : 38.

(E)

The article describes the creation of the Khalsa and the principle of democracy established by Guru Gobind Singh by elevating the supremacy of the Five Beloveds.

708 SANTOKH SINGH. "Panj Payare", *Sant Sipahi*, 19(10), 1963: 29.

(P)

A brief life-sketch of the five beloved of Guru Gobind Singh.

709 SINGH, N. G. "Sanctified devotions", *The Sikh Review*, 4(4), 1956 : 35—39.

(E)

The article describes the creation of *Panj Payaras* and other sacrifices which the Sikhs thereafter made for the cause of the Khalsa.

710 TARLOK SINGH. Panj Payare. Delhi, Panjabi Tract Society, 32 p.

(P)

A collection of poems as a tribute to the memory of five beloved of the Sikh nation.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

711 UDHAM SINGH. "Panj Payare", *Sant Sipahi*, 12(13), 1957 : 60.

(P)
The article sums up the brief life-sketches of five beloved, i.e. Bhai Daya Singh, Bhai Dharam Singh Bhai Sahib Singh, Bhai Himat Singh and Bhai Mohkam Singh with their devotion towards their Guru.

HYMNS

712. ANAND, BARKAT SINGH. *Das Gur Parkash*. Amritsar, Uttam Singh Gurbachan Singh. 140 p.

(P)
A lucid, interesting study of the ten Gurus, narrating legends, and anecdotes pertaining to their lives. Sikh history in verse.

713 ———. *Nirankari jotan or sabh Guru darshan*. Amritsar, Mehar Singh & Sons. 312 p.

(P)
A study of the life and teachings of ten Gurus. The book is in verse and deals with almost every aspect of life of each Guru. Pp. 268 to 312 are devoted to the tenth Guru.

714 ARJAN SINGH. *Upkari Kalgidhar Pita*. Amritsar, Devi Dass Janki Dass, 1929. 16 p.

(P)
A narrative poem on the life and achievements of the tenth Guru of the Sikhs.

715 BALJIT TULSI. *Tinn Varan*. Amritsar, Sikh Publishing House, 1955. ii, 83 p.

(P)
Three hymns on the Sikh Gurus i.e. Arjan Dev, Teg Bahadur and Guru Gobind Singh with historical introduction by Dr. Balbir Singh.

716 BASANT SINGH. *Sri Guru Gobind Singh Ji de hole de bhajan*. Lahore, The author. 15 p.

(P)
A collection of songs as a tribute to the memory of Guru Gobind Singh.

717 CHAKRADHARI, BEZAR. *Dashmesh mehma*. Amritsar, Kirpal Singh Balbir Singh. 32 p.

(P)
A poem revealing the towering personality of Guru Gobind Singh.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

718 "Dashmesh Pita ki azmat, Maha Kavi Tagore ki nazron men," *Prabhat*, 22(100), April 12, 1964 : 8.

(U)

A rare selection of Tagore's views about Guru's ideas, teachings and doctrines.

719 GIAN SINGH, BHAI. *Jangnama Guru Gobind Singh Jee.* Amritsar, Buta Singh Partap Singh. 66 p.

(P)

A lengthy poem describes the battles of Guru Gobind Singh.

720 GUPTA, MAITHILISHARAN. *Gurukul*. Chirgaon, Sahitya-Sadan, 1957. 268 p.

(H)

Poetic rendering of the lives of Sikh Gurus by well-known Hindi poet, famous for nationalistic trends in poetry.

721 HARINDER SINGH, ROOP. *Himala di war : pritham Bhagauti.* Ludhiana, Lahore Book Shop. 260 p.

(P)

Pp. 111—136 deal with Guru Gobind Singh's life and works under the caption "*Daswi Patshahi di war*".

722 HAZAR SINGH. *Desh pujari.* Jullundur, Jawala Singh, 1962, 100 p.

(P)

A book of inspiring poems on the great heroes of history, science and literature and other fields of knowledge. Gobind Singh has a distinct place in history. "Inqilabi Dashmesh" is an inspiring poem at page two.

723 *Jang-nama Sri Guru Gobind Singh Ji.* Amritsar, Attar Singh, 1921. 16p.

(P)

Verses (31 *pauris*) on Guru Gobind Singh's relations with Aurangzeb and his battles against the Mughals.

724 LAKSHVIR SINGH. "Akidat ke phul", *Khalsa Samachar*, 61(7), December 31, 1959 : 11.

(U)

A beautiful poem in Urdu in the form of a tribute to the memory of Guru Gobind Singh.

725 NAND LAL, BHAI. "Dashmesh mahima", *Sant Sipahi*, 21(12), 1965 : 29—32.

(P)

Punjabi version of a poem by the author translated from Persian.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

726 PANDHI NANKANVI. *Mard Agamara*. Delhi, Sukhdev Depot. 30 p.

(P)

A collection of nine poems by different poets as a tribute to the memory of Guru Gobind Singh under various headings such as *Amrit*, *Singhan di qaum* etc.

727 ———. *Tiran da khidari*. Delhi, Sukhdev Book Depot, 1961. 28 p.

(P)

A collection of eight poems by different poets related to the life events of Guru Gobind Singh under various headings such as 'Ape gur chela,' 'Dushat Daman Guru Gobind Singh.'

728 SADHU SINGH. *Khande-di-dhar*. Gujranwala, The author, 1924. 102 p.

(P)

A study (in verse) of Guru's personality and high-levelled achievements.

729 SEKHON, SANT SINGH. "Guru Gobind Singh nu," *Phulwari*, 24 (1), 1948: 28.

(P)

A thought-provoking poem throws a challenge from the down-trodden to the cruel rulers.

730 SUNDER SINGH. *Kalgi di chamak*. Rawalpindi, The author, 1921. 28 p.

(P)

A lengthy poem in praise of Guru Gobind Singh.

731 TAGORE, RABINDRA NATH. *Guru Gobinda*. Calcutta, West Bengal Govt., 1962. v. 1, pp. 653-657

(B)

A poem in *Rabindra Rachnavali* Vol. I in which Guru Gobind Singh inspired the people to come forward against the oppressors so that we may fight out this *dharam yudh* unitedly.

732 ———. *Shesh-Shiksha*. Calcutta, West Bengal Govt., 1962. V. 1, pp 657-660.

(B)

A poem in *Rabindra Rachnavali*, Vol. I, based on the story prevalent among the Sikhs that Guru Gobind Singh inspired a young Pathan to avenge the death of his grandfather and ultimately he attacked him with his dagger.

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733 TRILOCHAN SINGH. "One father, Guru Gobind Singh", *The Spokesman*, 5 (1), 1955 : 10.

(E)

High sounding thoughts about Guru Gobind Singh have been expressed in blank verse.

734 ————,TR. "Glory of Guru Gobind Singh", *The Sikh Review*, 5 (12), 1957 : 8.

(E)

English translation of four stanzas of Bhai Nand Lal's 'Glory of Guru Gobind Singh.'

735 ————. "Guru Gobind", *The Sikh Review*, 12 (13), 1964 : 27—33.

(E)

24 stanzas of the poem by Rabindra Nath Tagore translated from the original Bengali. Through an artistic combination of imagination and history the poet brings out in this poem, the grand image of Guru Gobind Singh, the saviour with the sword and pen.

736 ————. "The personality of Guru Gobind Singh", *The Spokesman*, 5 (15), 1955: 21.

(E)

Translation of the excerpts from 'Tausif-o-Sana' by Bhai Nand Lal. Also published in the '*Sikh Review*', 2 (4), 1954 : 25-26.

INITIATION

see also

DISCIPLES INITIATE THE MASTER

737 HARNAM DASS. "Kingdom of God", *The Spokesman*, 7 (14-15), 1957 : 19—20.

(E)

Khalsa Panth stands for people dedicated to God and disinterested service of mankind. Basic keynote of Sikh faith. A revealing study.

738 HOPKINS, EDWARD WASHBURN. *Religions of India*. London, Ginn and Co., 1895. pp. 511—12.

(E)

The change from a religious body to a church, militant and political, was made by Guru Gobind in the eighteenth century. Gobind made the final change in organisation, and so to speak, at one blow

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created a nation, for the church at his hands was converted into the united militant body called Khalsa under the Guru as pontiff-king with a council of chiefs.

739 KARTAR SINGH. "The Guru's miracle of creation", *The Spokesman*, 12 (33), 1963 : 25—26.

(E)

The article has been discussed under four sub-heads such as the new initiation ceremony, the Guru's address to the newly baptized Sikhs—the Khalsa, The Guru is baptized by the beloved five, The Punch Mukte—the Khalsa Panth.

740 KOHLI, SURINDAR SINGH. "Guru Gobind Singh and the Khalsa", "*The Spokesman*, 13 (33), 1964 : 52-53.

(E)

"The Sikh brotherhood initiated by Guru Nanak was given the name of Khalsa by Guru Gobind Singh. Guru Nanak gave strength to those who were down-trodden—spiritually, morally and socially. The tenth Guru strengthened the Sikh organisation against aggression, like his grandfather, Guru Har Gobind"—Author. Also published in *The Spokesman*, 5 (1), 1955 : 25.

741 NARAIN SINGH. "Khalsa mero roop hai khas", *Sant Sipahi*, 7 (1), 1952 : 17.

(P)

A narrative article comparing the present day condition of the Sikhs with those days of Guru Gobind Singh.

742 ————. "Sikhs become Singhs", *The Spokesman*, 13 (33), 1964 : 33—34.

(E)

The article describes how the Khalsa was created on the memorable Baisakhi day in 1699 by Guru Gobind Singh.

743 ONKAR SINGH. "Guru Gobind Singh's miracle : transformation of emasculated slaves", *The Spokesman*, 14 (32-33), 1965: 53.

(E)

After administering *Amrit* to the five beloved created by Guru Gobind Singh, he begged to be initiated at their hands. "It meant that the Khalsa was the real Guru and after Guru Gobind Singh the Khalsa would occupy his position", remarks the author.

744 PEACE, M L. "The Khalsa", *The Spokesman*, 6 (14-15), 1956 :50.

(E)

The Guru's fertile brain suggested him a device unparalleled in history, whereby he brought into being the new Kartak Swami whom he named Khalsa.

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745 PEACE, M.L. "The miracles of regeneration," *The Spokesman*, 11 (13-14), 1961 : 33—34.

(E)

"In 1699 Guru Gobind Singh set the ball a-rolling in a very dramatic way. My reference is to the selection of the five beloved who were designed to serve as the type of the regenerated Hindus and they were given the apt name of Khalsa." Author.

746 PURAN SINGH. *Sketches from Sikh history*. Amar Singh, 1908. pp. 46—68.

(P)

The distinctive feature of Guru Gobind Singh's 'Amrit' ceremony is that he made it more visible by his symbolic ritual and democratised the great spirituality of the Gurus in transferring it to the Khalsa Panth, and thus laying the foundation of the great Khalsa Republic.

747 SARSFIELD, LANDEN. *Betrayal of the Sikhs*. Lahore, Lahore Book Shop, 1946. 133 p.

(E)

Pp. 10-12 describe how the tenth Guru decided to organise the Khalsa for vengeance against the oppressors. It was in his time that the brotherhood of Sikhism was transformed into the 'Khalsa' the army of the free ; distinguished by their observance of the five 'kakkas' (K's), coupled with a distinctly military method of existence.

748 TEJA SINGH. "Guru Gobind Singh and Khalsa Panth", *The Spokesman*, 14 (32-33), 1965 : 25, 26, 67.

(E)

Great have been the qualities of Guru Gobind Singh who raised an army of saint-soldiers to fight tyranny and religious intolerance. He was, in addition, a great scholar. The article throws light on all these aspects.

749 ———. "The Khalsa Panth", *The Missionary*, 2 (5), December, 1960 : 19—26.

(E)

The author remarks that "Guru Gobind Singh showed no signs of his differences with the founder of the Sikh religion till the Baisakhi day on which he established the Khalsa Panth".

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LAST PHASE

750 BALWANT SINGH. "From the Godavari," *The Spokesman*, 2(50—51), 1952: 25.

(E)

The Guru's work in the Punjab was done. The Deccan was found calling him. He set out for Nander. For 18 months he was there, at one with God as ever, teaching, preaching, radiating light and sweetness and peace and joy. His love of learning and sense of humour was ever with him.

751 ———. "The saviour at Nander," *The Spokesman*, 2(29), 1952: 5—6.

(E)

Guru Gobind Singh went to the Deccan with about five thousand Sikhs. They stayed at Nander. Trumpets sounded, the Sikh flag flew and they chanted the sacred word, from *Adi Granth* as also *Chandi Chariter* and *Chandi ki war* and *Akal Ustat*. The Sikhs were in buoyant spirits, full of elation. They passed their time in reading the sacred Granth as also other books.

752 BURGESS, JAMES. *The chronology of modern India*. Edinburg, John Grant, 1913. p. 151.

(E)

Govind Singh, the last Sikh Guru, was assassinated at Nander in Hyderabad district on 20th April, 1708. The Sikhs rose in rebellion in the Punjab and plundered extensively.

753 DHIAN SINGH. *Dasam Padshah antam kautak;* Ms.

(P)

"It is an account of the death of Guru Govind Singh at Nander (Hyderabad Deccan) the only work which gives the name of the surgeon who was sent by Emperor Bahadur Shah to attend to the Guru after he was wounded by a Pathan of Sirhind to stitch his wounds. The author says that his name was Call, Caule or Cole, and that he was an *Angrez*, an Englishman"—Ganda Singh.

754 DOWSON, JOHN, ED. History of India: the posthumous papers of the late Sir H.M. Elliot. 3rd ed. Calcutta, Sushil Gupta, 1959. p 28.

(E)

At the time when Bahadur Shah marched towards Hyderabad, Gobind, the chief Guru of the sect, came to join him with two or three hundred horsemen bearing spears and some footmen. After two or three months, he died from the wounds of a dagger, and his murderer was not discovered.

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755 GANDA SINGH. *Last days of Guru Gobind Singh.* Amritsar, The Durbar, 1941. 16 p.

(E)

The author tries to bring to light the main events leading to the Guru's first and second marches to the south, with a view to explain the real motives which actuated him in undertaking these long and arduous journeys.

756 GURBUX SINGH. "Dashmesh Ji Dakhan wal kion gae," *Phulwari*, 10(2), 1933: 106—115.

(P)

The author simply gives his comments upon "Gur Sobha" of Kavi Senapat who was a contemporary of Guru Gobind Singh.

757 "Guru Gobind Singh Ji di Bande nal mulakat te agya," *Sant Sipahi*, 21(7), 1965: 41—45.

(P)

The article describes the meeting and conversation between Banda Bahadur and Guru Gobind Singh.

758 IRVINE, W. "Guru Gobind Singh and Banda," *Journal of the Asiatic Society of Bengal*, 63(3), 1894 : 112—143

(E)

There are some special points in this lengthy article, i.e. An attempt to get rid of the fable mixed up with the Sikh legends, and to work the residue of fact into some sort of historical order; to clear the story, as far as possible, from numerous discrepancies and obscurities of place and date; the introduction of new matter from contemporary Muhammedan sources; new first hand evidence for the date of Gobind Singh's death ; and lastly, the identification of the place referred to in the course of the narrative.

759 ISHAR SINGH. Banda Bahadur te Guru Gobind Singh Ji," *Kaumi Ekta*, 8(50—51), 1965 : 14.

(P)

A stirring poem.

760 KEENE, H. G. *A sketch of the history of Hindustan from the first Muslim conquest to the fall of the Mughal empire.* London, Allen, 1885. p. 278.

(E)

"This man named Gobind— accompanied the Emperor's march, and had been assassinated by a Pathan as he was in the act of preaching against Islam. One Banda, an obscure disciple, came forward in the Punjab, alleging himself to be a reappearance of the murdered teacher ; he pretended to work miracles and assumed the title of *Sache Padsha* or 'King of Truth"—Author.

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761 KIRPAL SINGH. "Facts about martyrdom of Guru Gobind Singh Ji," *The Spokesman*, 3(1), 1953: 3.

(E)

An attempt has been made to analyse and examine the forces and factors which have brought about the martyrdom of Guru Gobind Singh.

The author takes into account the Sikh version, non-Sikh version, version of *Sayar-ul-Mutahkharin* and Malcolm, contemporary accounts of martyrdom, Senapat's account of Guru's death and concludes that all the circumstantial evidence goes to prove that it was Wazir Khan who brought about the martyrdom of Guru Gobind Singh and he fully deserved retribution at the hands of Banda Singh Bahadur. Also published in *The Sikh Review*, 4(1), 1956 : 32—37.

762 ———. "Guru Gobind Singh Ji da dakhan nu jana," *Sant Sipahi*, 5(12), 1951: 21.

(P)

The article describes the travels of Guru Gobind Singh to the South in order to meet Aurangzeb and the aged monarch was removed by death when Guru Gobind Singh was on the way.

763 ———. "Sri Guru Gobind Singh Ji di shahidi bare," *Sant Sipahi*, 8(1), 1953 : 9.

(P)

A research article narrates the incidents of last days of Guru Gobind Singh spent at Nander which lead to his assassination. The author has quoted the contemporary as well as other genuine authorities on the problem and concludes by fixing the responsibility of Guru Ji's assassination on Wazir Khan, Governor of Sirhind. Also published in *Sant Sipahi*, 21(1), 1965 : 47—51.

764 MAN SINGH. "Sri Guru Gobind Singh Ji di akhari wasiat," *Kaumi Ekta*, 8(50—51), 1965 : 33—34.

(P)

The article discusses the story related to the death of Guru Gobind Singh who is believed to have enjoined upon his followers, not to celebrate his memory.

765 Muhammad Hashim, Khafi Khan. *Muntakhib-ul-Luhab*. Karachi, Nafis Academy, 1963. pp. 103—110.

(U)

It refers to Guru Gobind Singh, at page 103 in part IV with the remarks that a leader of the Sikhs named Gobind came to see Bahadur Shah and remained with the Emperor with his two or three hundred soldiers. He was assassinated after two or three months and the whereabouts of his murderers could not be traced.

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766 PARMANAND, Bhai. *Bairagi Banda*. Lahore, Lajpat Rai, 1947. pp. 29—40.

(U)

It is a brief biography of Banda Bahadur in which first forty pages have been written on the origin and development of Sikhism. A separate chapter of twelve pages has been devoted to Shri Guru Gobind Singh.

767 PEACE, M. L. "A Bairagi became Banda Bahadur," *The Spokesman*, 6(3), 1956: 15.

(E)

The article describes the meeting of the Guru with Banda. Banda launched on a military career of colossal magnitude against political tyranny. His astounding achievements were due to the galvanising influence of Guru Gobind Singh that had been dramatically exercised.

768 RANJIT SINGH. "Why Guru Gobind Singh went to Deccan?" *The Spokesman*, 5 (1), 1955 : 21—22.

(E)

In spite of clear indications given by him, the motive with which the Guru undertook the arduous journey to Nander has remained a moot point among historians and biographers mainly on account of their misunderstanding the lofty ideals for which the Guru stood.

769 RATTAN KAUR. "On the Godavari bank", *The Sikh Review*, 6 (5), 1958 : 39-41.

(E)

The article describes the meeting between Madho Das—later known as Banda Bahadur—and the tenth Guru Gobind Singh.

770 SOHAN SINGH. *Banda, the brave*. Lahore, Narain Singh, 1915. 152 p.

(E)

Chapter II pp. 12—30 deals with that period of his life when he went to Nander and had his meeting with Banda Bahadur. It describes how Banda was connected to the faith of the Guru and how the former proceeded to the Punjab to wreak vengeance upon the Sirhind Governor.

771 TAGORE, RABINDRA NATH. *Sikhs Swadhinata*. Calcutta, West Bengal Govt., 1962. pp. 461—464.

(B)

An article in *Ravindra Rachnavali* Vol. 13, about Guru Gobind Singh describing how he built the Sikh nation as a martial race and his meeting with Banda Bairagi during his last days at Nander.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

772 TARN SINGH, VAIHAMI. *Sri Guru Gobind Singh Ji da Nandero baad da jiwan.* Hissar, The author, 1963. 228 p.

(P)

An interesting study—the author tries to establish that Guru Gobind Singh had gone underground at Nander. He goes further to establish with the aid of historical facts of contemporary sources that he never died at Nander but he lived at Nabha under the name of Ajepal Singh and died at the age of 146.

773 TRILOCHAN SINGH. "Guru Gobind Singh's assassination," *The Sikh Review*, 11 (10), 1963 : 13—38.

(E)

The article throws new light on the last twenty days of Guru Gobind Singh's life based on a recently discovered historical manuscript.

MARTYRDOM

774 ABUL AMAN. *Sikh Muslim tarikh; haqiqat ke aine mein.* Lahore, Sakafat Islamia, 1958. 242 p.

(U)

An interesting study about the relationship of Sikhs with the Muslims. It refers to the martyrdom of the two young sons of Guru Gobind Singh at Sirhind.

775 ALLAH YAR 'KHAN, JOGI. *Ganj-i-Shahidan.* Chamkaur, Secretary Murammat Fund. 40 p.

(U)

An account of the martyrdom of the sons of Guru Govind Singh, i.e. Ajit Singh and Jujhar Singh in the battle of Chamkaur in December, 1761 B. K., 1704 A. D.

776 ANSARI, MUHAMMAD ALI KHAN. *Bahar-ul-Mawwaj.* 1762.

(Per)

The manuscript is in two parts and the first part refers to the martyrdom of the sons of Guru Gobind Singh and his activities in Punjab.

777 BALWANT SINGH. "Martyrs of Sirhind," *The Spokesman*, 6(1), 1956: 5.

(E)

The slaughter of the two innocent children disfigures the annals of the Mughal rule for all times. To molest or assault females or to harm children is alien to India's traditions and culture. And yet this crime of slaughter of children was enacted in those times.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

778 BHAGWAN SINGH, ARAF. *Panch shahid.* Shahpur, Sadhu Ashram Bhallowal.

(U)

An account of five martyrs, Guru Teg Bahadur and four sons of Guru Gobind Singh.

779 BHARPUR SINGH. "This land of Guru Gobind Singh," *The Spokesman*, 10(49), 1960: 25.

(E)

This land, particularly the Malwa and Majha tracts, are hallowed by the feet of Guru Gobind Singh. This is the land where Guru Gobind Singh's two sons were bricked alive—this is the land where his other two sons met their martyrdom heroically fighting the Mughal hordes. This is the land where Guru Gobind Singh said, "What if my four sons have died, there are thousands of them living."

780 GANDA SINGH. "The boy martyrs of Sirhind," *The Sikh Review*, 5(12), 1957: 39—41.

(E)

The author describes the ghastly tragedy inflicted by Wazir Khan at Sirhind upon the two younger sons of Guru Gobind Singh. The article is divided into three sub-heads, such as Sons betrayed, Bricked up alive, Throats cut.

781 GURBAKSH SINGH. "Shri Guru Gobind Singh Ji ke sahibzadon ki bemisal kurbani." *Prabhat*, 24(100), April 12, 1966: 8.

(U)

Tender but tough—the younger sons of the Guru did not betray their faith in the face of inducements of the Mohammedan regime. An exemplary and singular instance of rare sacrifice, infusing a new spirit in the Sikhs.

782 HAMIR SINGH. "Sikh Raj ki pahli buniyad Sirhind," *Prabhat*, January 8, 1965: 5.

(U)

'Sirhind,' the name itself is quite symbolic and has a deeper import. Nucleus of Sikh Empire. A revealing study interspersed with historical anecdotes.

783 HIRA SINGH, DARD. "Dashmesh Ji de upkari hanju," *Phulwari*, 5(3), 1929: 176—177.

(P)

A thought-provoking poem describes the situation when Mahi conveys the message to Guru Gobind Singh about the martyrdom of two sons of Guru Ji alongwith their grandmother.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

784 ITIHAS PREMI (PSEUD). *Bharat Varsh ka itihas.* Banaras, Gian Mandal. pp. 164—165.

(H)

A brief history of India with special mention of Guru Gobind Singh's valour for the martyrdom of his four sons.

785 KARAM SINGH. "Saka Sirhind," *Phulwari*, 5(6), 1929: 469—472.

(P)

The author contradicts the views of other contemporary writers about the happenings at Sirhind. He holds that the younger sons of Guru Gobind Singh were not bricked alive but they were put to death by sword.

786 ———. "Sirhind da saka," *Phulwari*, 5(3), 1929: 182—190.

(P)

The author describes the happenings at Sirhind with references from the contemporary writings and other important historical documents, such as *Sri Gur Sobha, Gur Bilas Sri Dashmesh Ji, Singh Sagar, Twarikh Mufti Kher Din Vatalia, Panth Parkash.*

787 KHAZAN SINGH. "The supreme sacrifice," *The Sikh Review*, 3(1), 1955: 38—40.

(E)

The article describes the martyrdom of the two sons of Guru Gobind Singh at Chamkaur. As soon as the two princes had been sacrificed, the Guru thanked the Lord that he had been able to look after and discharge His trust so well, and he was thankful that they had been sacrificed so gloriously in the way of the Lord.

788 MITRA, KUMODINI. *Sikhon ka balidan.* Bankipur, Granthmala Karyalaya, 1919.

(H)

Sacrifices of the Sikhs. Guru Teg Bahadur, pp. 4—8, Fateh Singh and Zorawar Singh, pp. 9—13, Bhai Mani Singh, pp. 14—16.

789 MOHINDER SINGH. "Shahzadian di shahidi," *Sant Sipahi*, 20(21), 1964: 18.

(P)

It relates to the martyrdom of four sons of Guru Gobind Singh. The first two, i. e. Baba Ajit Singh and Baba Jujhar Singh at Chamkaur while fighting against the heavy odds and the other two i. e. Baba Zorawar Singh and Baba Fateh Singh, the youngest martyrs of the world who were bricked alive at Sirhind for refusing to accept conversion to Islam.

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790 NARAIN DASS. "The town of moral victory," *The Spokesman*, 13(18—19), 1963: 25—26.

(E)

The author has described the martyrdom of the younger sons of Guru Gobind Singh who were bricked alive at Fateh Garh Sahib.

791 PALTA, BISHAN SINGH. "Martyrdom of princes Zorawar Singh and Fateh Singh," *The Sikh Review*, 6(12), 1958: 13—15.

(E)

The article describes how the two younger sons of Guru Gobind Singh were bricked alive. The martyrdom has no parallel in history. It, however, served its purpose because out of their blood rose a nation of warriors who produced many such martyrs and shattered the Mughal empire and ended the Mughal rule in India for ever.

792 "A popular historical mistake," *The Sikh Review*, 12(12), 1964: 37—38.

(E)

The author remarks that it was Prince Jujhar Singh who was with Prince Fateh Singh at Sirhind and Prince Zorawar Singh was with Prince Ajit Singh and his father at Chamkaur.

793 PURAN SINGH. *Victory of faith, or the martyrdom of the four sons of Guru Govind Singh.*

(E)

A revealing study of martyrdom of four sons of the Guru who sacrificed every thing at the altar of faith.

794 RANJIT SINGH. "India's youngest martyrs," *The Sikh Review*, 8(1), 1959: 43—44.

(E)

Guru Gobind Singh established himself as the youngest revolutionary in the world. He entered the field of action at the age of nine and remained in the theatre of war right till his death. But what goes to his greater glory and the greater pride of every Indian is the fact that the youngest revolutionary produced the youngest martyrs of his country. The article discusses how the two youngsters—Sahibzada Fateh Singh and Sahibzada Zorawar Singh—accepted to be buried alive in a wall rather than surrender to the forces of evil and darkness.

795 RATTAN KAUR. "Martyrdom of Sahibzadas," *The Spokesman*, 10(49), 1960: 29—30.

(E)

The article describes the incident duly illustrated when the two Sahibzada Zorawar Singh and Fateh Singh were bricked alive at Fateh Garh.

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796 RATTAN KAUR. "Martyrdom of the younger sahibzadas," *The Spokesman*, 13(18—19), 1963: 29—30.

(E)

In the article the author has dwelt upon the story of the younger sahibzadas whose staunch love for their religion made them play the role of veritable heroes, especially at a time when they were yet below teens, when ordinary children are apt to betray fear and helplessness in the face of formidable cruelty. Moving spirit behind these young heroes was the Guru himself with all his qualities of head and heart.

797 ———. "Mata Gujri's martyrdom," *The Spokesman*, 8(48), 1958: 5.

(E)

Mata Gujri heard the news of her two younger grandsons' cold blooded murder and could not bear the shock, fell to the ground and expired.

798 "The Sirhind tragedy," *The Spokesman*, 5(1), 1955: 29—30.

(E)

The article describes how the two younger sons of Guru Gobind Singh were bricked alive at the behest of the Nawab of Sirhind. The great Nawab nodded and a blow from behind severed the two heads from their bodies.

799 SHAMSHER SINGH. "Nikkian jindan wadde sake," *Ajit*, January 2, 1965: 18.

(P)

Martyrdom of young souls, a great upheaval in Indian history. A revealing study.

800 ———. *Sri Guru Gobind Singh ke nau-nihal*. Lahore, Pustak Bhandar, 1924.

(U)

Martyrdom of the four sons of Guru Gobind Singh.

801 "The tragedy of Mata Gujri," *The Spokesman*, 5(18), 1955: 7.

(E)

The article describes the tragedy that befell upon the two twins of Guru Gobind Singh at Sirhind. The tragedy killed their grandmother. They were victims of cruelty. The Guru heard the tragic news and bore it all fearlessly and with devout gratitude.

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MASANDS

802 DARBARA SINGH. "Guru Gobind Singh's momentous decisions," *The Spokesman*, 15(17—18), 1965: 25—26.

(E)

The article deals with the abolition of Masand system which had degenerated by the time of Guru Gobind Singh. This was a great and sagacious act of Guru Gobind Singh as it pacified the Sikh faith though temporarily restricted its growth.

803 HIRA SINGH, DARD. "Gadi-dari ate Guru Gobind Singh Ji," *Phulwari*, 14(12), 1938: 15—19.

(P)

The article relates to the origin of "Succession Theory" in Sikhism and describes how Guru Gobind Singh has put an end to this practice by destroying Masands. He believed in equality and not in Gurudom.

MISSION

see also

PHILOSOPHY

804 ABDUL MAJID KHAN. "Guru Gobind Singh : a nation builder", *The Spokesman*, 11-A (20-21), 1962 : 12.

(E)

The article has been discussed under two sub-heads, such as A great philosopher, No gold trinkets.

805 AHLUWALIA, SADHU SINGH. "The Khalsa brotherhood", *The Spokesman*, 4(13), 1954 : 5-6.

(E)

Fraternity is the Sikh ideal. All the teachings of Guru Nanak and Guru Gobind Singh naturally worked out in a life of brotherhood. Also published in the *Sikh Review*, 5(9-10), 1957 : 95—99.

806 AJAIB SINGH. "The world the young Guru faced", *The Sikh Review*, 4(1), 1956 : 25—28.

(E)

Having found his solution through meditation and having prepared himself for leadership through devotion to God, Guru Gobind Singh left his retreat to form the Khalsa which would rise to free India from the yokes of subjugation, caste, tyranny and fear.

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807 AJIT SINGH. "A cultural leader, who created new cultural traditions in India," *The Spokesman*, 2(50-51), 1952 : 22.

(E)

Guru Gobind Singh was a scholar and a poet too. No less was he a statesman and a general. He did wonders during a short period of his life. He expounded a new ideology and set in new types of dress. The article is divided into three sub-heads such as Birth of Khalsa, Traditions set by him, His scholarship.

808 AMAR SINGH, GIANI. "Khalsa Panth de sajan har", *Akali Patrika*, April 13, 1963 : 23.

(P)

Creation of Khalsa was not an accident but a thoroughly planned scheme to reform society. Supreme sacrifice and public good are the tenets of Guru's life.

809 AMRIT KAUR. "Preservation of the Panth", *The Sikh Review*, 9(4), 1961 : 57—64.

(E)

The article has been discussed under four sub-heads, such as The purpose of the Panth, The practice of the Panth, The present situation, Positive proposals.

810 ARJAN SINGH. *Kalgidhar Ji da piyar*. Amritsar, Chatar Singh Jiwan Singh, 1929. 24. p.

(P)

Teachings of the Sikh faith—universal brotherhood, service and sacrifice—have been presented in a very lucid but interesting manner.

811 AVNINDER SINGH. "Guru Gobind Singh da mission," *Ajit*, April 13, 1965 : 16.

(P)

Counteraction of communal anarchy of Aurangzeb's fanatic religious policy. Communal harmony is the message of the Guru.

812 AVTAR SINGH, AZAD. "Sikh se Singh ki sajna tak ka mukhtasir itihas," *Prabhat*, January 8, 1965 : 8

(U)

From cowardice to courage—a great change was only due to the gospel of the Guru. From man to Khalsa, a great revolution.

813 BACHAN SINGH. "Message of universal love," *The Spokesman*, 11(13-14), 1961 : 86.

(E)

The Guru had a desire to remove the caste distinction and change the psychology of the people. He raised the down-trodden people and infused courage into their hearts and gave them confidence of victory.

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814 BAHADUR SINGH, ED. "Guru Gobind Singh's work of art", *The Spokesman*, 19(13-14), 1959 : 11.

(E)

Guru Gobind Singh designed the Khalsa as a work of art. He saw emasculation and decadence around and there was more to strike a blow to defy autocratic persecution and mad fanaticism of Aurangzeb. It was left for Guru Gobind Singh to strike at the root of evils so as to extinguish them all.

815 ———. "True disciples", *The Spokesman*, 11-A (20-21), 1962 : 7.

(E)

"On the historic day of the birth of Guru Gobind Singh for the Sikh community let the motto of each Sikh be to forge again the old links of amity and goodwill with the Hindus. If this is achieved, the future of Punjab, the land of our Gurus, would be much brighter."—Editor.

816 BALBIR SINGH. "Nische kar apni jit karoon", *Sant Sipahi*, 5(4), 1950 : 55.

(P)

The article inspires for the noble cause of *dharma*.

817 BALDEV SINGH. "Sri Guru Gobind Singh Ji di birta", *Sant Sipahi*, 5(12), 1951 : 59.

(P)

A descriptive article about the inspiration of Guru Gobind Singh to the down-trodden and oppressed nation.

818 BALWANT SINGH. "Glimpses of the founder of the Khalsa", *The Spokesman*, 6(3), 1956 : 11—12.

(E)

The Khalsa was a work of art embodying the three-fold development of body, mind and soul, people rising to full human stature manly in their spirits and bearing, and motherlike in tenderness, sweetness and goodness.

819 ———. "The trials and tribulations of the Khalsa", *The Spokesman*, 5(15), 1955 : 15.

(P)

Guru Gobind Singh was a saint, scholar, soldier and he designed the Khalsa as an embodiment of his own spirit.

820 BANNERJEE, KALICHARAN. "The clarion call of Guru Gobind Singh", *The Sikh Review*, 11(4), 1963 : 13—14.

(E)

"The clarion call for a great upheaval in human life, for its regeneration was made in India from time to time whenever there was decay or degeneracy in human standards and ideals. That was a divine call."

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The article is divided into three sub-heads, such as The supreme force, Fear is the worst sin, Sense of oneness.

821 BAWA CHHAJJU SINGH. *The ten Gurus and their teachings.* Lahore, Punjab Printing Press, 1903. 432 p.

(E)

This book embodies sketch of the Sikh Gurus and gives the reader an idea of what they taught. A detailed study of each Guru is given.

822 BHATIA, RAJINDER SINGH, ED. "Dasam Guru de mission virudh Akali bagawat", *Kaumi Ekta*, 8(50-51), 1965 : 9.

(P)

The editor remarks that Guru Gobind Singh waged continuous war against the tyranny of the Mughal rule.

823 BHIDE, M. V. "Guru Gobind Singh, his creation and purpose," *The Sikh Review*, 10(4), 1962 : 4—7.

(E)

The article has been discussed under six sub-heads, such as Inauguration of a new faith, Nationalism engendered, Positive rules, The purpose, Guru's affection, Khalsa as Guru.

824 BISHAN SINGH. "Guru Gobind Singh : his mission", *The Spokesman*, 10(1), 1960 : 28—29.

(E)

"The Guru's life mission was stated by him in Akal Ustat, i.e. "Extend the reign of righteousness on earth to destroy evil." The Guru's task was tough.....After diagnosing the malady, the Guru applied himself whole-heartedly for its cure."

825 CHATRATH, BALWANT SINGH. "A lord of democracy", *The Spokesman*, 4(1-2), 1954 : 18.

(E)

The Khalsa Panth as founded by the Lord of Anandpur is a democratic religion and its rites and ceremonies rest on the same principle.

826 DHARAM PAUL. "The tenth Guru and his teachings," *The Spokesman*, 7(14-15), 1957 : 28.

(E)

The tenth Guru was not only the greatest military leader of his time but the undisputed spiritual and religious leader too. To him religion was but a manifestation of divinity already in man. His was universal approach to the spiritual education of man.

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827 DINA NATH, AATISH. "Ham eh kaj jagat mo aeye, dharam het gurdev pathai," *Prabhat*, April 12, 1964 : 9.

(U)

'Dharma', religion, higher values of life, truth, beauty and goodness—to safeguard these, the Guru struggled hard, facing all the ordeals coupled with persecution by Muslim rulers.

828 DOSANJH, AMAR SINGH. "Guru Gobind Singh," *Akali Patrika*, January 10, 1965 : 18.

(P)

Guru's antagonism towards Muslim rule was based on logic reason, truth and justice. That was right between barbarism and humanity. A study of Guru's indelible teachings.

829 GANESHA SINGH. "Life and mission of Guru Gobind Singh," *The Spokesman*, 10(49), 1960 : 37.

(E)

The author remarks that Guru Gobind Singh "taught his followers to lead simple lives to have faith in God and to abide by the spiritual teachings of their Gurus."

830 GOBIND SINGH. "An ideal leader," *The Spokesman*, 4(1-2), 1954 : 16.

(E)

Very few people have realised the innate greatness of Guru Gobind Singh. To some people, he is a warrior and nothing else, to others he is a saint and *bhagat* who preached love of God, to a few he is a leader who diagnosed the disease of his time and found a cure for it. He is all these things and something more. He was God's messenger on earth who, to use his own word, 'wanted to uproot evil and strengthen righteousness'. He was a man with a mission.

831 ———. "The responsibilities of the Khalsa," *The Spokesman*, 11(13-14), 1961 : 35.

(E)

"Guru Gobind Singh was extremely proud of the creation of the Khalsa. He thought that he had created the superman, the sort of universal man of God, countryless and casteless."

832 GURDIT SINGH. "Sri Kalgidhar Ji da adarsh," *Khalsa Samachar*, December 31, 1959 : 10.

(P)

The author narrates the ideals of Guru Gobind Singh one after another and inspires the nation to follow the same.

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833 GURMUKH NIHAL SINGH. "The creator of the Khalsa," *The Spokesman*, 14(19-20), 1965 : 13.

(E)

After his father's martyrdom, Guru Gobind Singh began his preparations, spiritual and military for the great cause, for which he had come into the world.

834 HARBANS SINGH. "Guru Gobind Singh : saviour and life-giver," *The Sikh Review*, 3(1), 1955 : 5—10.

(E)

The Sikh organisation took on a semblance of a state in Guru Gobind Singh's time. But amidst this splendour, Guru Gobind Singh maintained the simplicity and severity of an ascetic in his personal life and conduct.

835 HARBHAJAN SINGH, MAST. "Kalgidhar da mission," *Jathedar*, December 29, 1965 : 7.

(P)

Gospel of the Sikh faith—a corporate social set up on truth, logic and justice. Sikhism is a faith which transcends all barriers.

836 HAR KRISHAN SINGH. "The strength of the Khalsa," *The Sikh Review*, 2(4), 1954 : 11—16.

(E)

The Khalsa has a great force behind; he is instrument of a divine action. The Khalsa is at once a shield and a field—a field for the growth and expression of divinity on earth and a shield to protect that expression wherever it is violated by the dark forces that leap in tyranny to crush the growth of divinity in man and on earth.

837 HARNAM SINGH. "Mission of Guru Gobind Singh," *The Sikh Review*, 12(12), 1964 : 14—17.

(E)

The article is divided into seven sub-heads, such as Spiritual ideals, Muslim faqir's alliance, Sons offer to be martyrs, Baptized by disciples, No personal successor, Man of letters, Need for mission. Under the sub-head 'Man of letters' the author remarks that "the volume as well as the merits of his literary productions alone would entitle the Guru to the highest esteem and respect of men of letters. The teaching therein could come only from a God inspired soul."

838 HARSARAN SINGH. "The Guru's ideal," *The Tribune*, January 9, 1938 : 5.

(E)

The author has drawn a picture of the circumstances prevalent at the time of Guru Gobind Singh and how he fought against those odd circumstances. Appreciating the services of the Guru the author remarks that "the name of the great Guru will ever shine among the galaxy of heroes who have resuscitated and rejuvenated dead nations."

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839 JAGDEV, RAM CHANDRA RAUGNATH. *Sikh dharmache swarup*. Poona, Sri Gurusingha Sabha, 1936. 28p.

(Mar)

An illustrative study of Sikh history. Outlines of the teachings of the Guru.

840 JOSHI, SHANKAR PURUSHOTTAM. *Shikhancha Sphurtidayak itihas*. Poona, Modern Book Depot, 1939. xii, 190 p.

(Mar)

An inspiring, informative and above all instructive study of Sikh history, laying more emphasis on the teachings and ideals of the tenth Guru.

841 *Kalgian wale da parwar*. Amritsar, Khalsa Samachar. 41 p.

(P)

A discourse for the inspiration of the Sikh nation.

842 *Kalgi wale ke adarsh athwa Sikh Dasam Guru adarsh vichar*. Amritsar, Khalsa Tract Society, 1926. 72 p.

(H)

It is a translation in Hindi of one of the tracts of Khalsa Tract Society published for the propagation of the ideals preached by Guru Gobind Singh. It is in the form of a dialogue.

843 KALSI, AVTAR SINGH. "Builder of new humanity—placed idealism in practical shape," *The Spokesman*, 2(50-51), 1952 : 23—24.

(E)

The author writes "One imperative need according to Dean Inge and H. G. Wells is the coming into actual being of those human species who radiate more of peace and happiness and are not prone to violent provocations. The Great Guru in 1699 laid the true and lasting foundation of such a society of God-fearing republicans who are sturdy China-walls against oppression and evil." The article is divided into four sub-heads, such as A nation builder at work, *Summum Bonum* of one life, New humanity awakens, Khalsa heralds new humanity.

844 KARNAIL SINGH. "Ik mahan prann," *Jathedar*, April 11, 1965 : 13.

(P)

A study of message and doctrine of the Guru in modern war-torn world.

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845 KHUSHWANT SINGH. "Sin and salvation in the teachings of the Sikh Gurus," *The Sikh Review*, 13(14), 1965 : 19—24.

(E)

The writer attended The eleventh International Congress of the History of World Religions which met in California from 6th to 11th September, 1965. He read a paper on the teachings of the Sikh Gurus and the Granth Sahib which is reproduced.

846 KIRPA SAGAR. "Guru Gobind Singh Ji da jiwan udesh," *Phulwari*, 5(3), 1929 : 201—204.

(P)

The author tries to establish the mission of Guru Gobind Singh i.e. all round welfare of India.

847 ———. "Sri Guru Gobind Singh Ji da updesh," *Phulwari*, 3(39), 1928 : 204—207.

(P)

The author has beautifully summed up the teachings of Sri Guru Gobind Singh under five main heads.

848 KOHLI, SURINDAR SINGH. "Life and teachings of Guru Gobind Singh," *The Spokesman*, 11-A(20—21), 1962 : 10.

(E)

"As a leader of the people, he organized them into a brotherhood known as Khalsa. This brotherhood was a new form of Sikh *Sangat* or the holy congregation instituted by Guru Nanak."—Author. Also published in *The Spokesman*, 10(1), 1960 : 29—30.

849 LADHA SINGH. "Guru Gobind Singh's high ideals," *The Spokesman*, 10(49), 1960 : 30.

(E)

The author concludes with the remarks that "for the cause of his noble mission Guru Gobind Singh sacrificed his father, all his four sons, his mother, and everything of his dear to him. He formed the Khalsa not only to do selfless service to the Sikhs but to humanity and mankind."

850 LAKSHMAN SINGH, BHAGAT. Guru Govind Singh's idealism. Amritsar, Sikh Tract Society.

(E)

Recounts the ideals of the tenth Guru for which he has sacrificed everything.

851 ———. "The mystic Guru Gobind Singh's mission," *The Sikh Review*, 12(12), 1964 : 32—34

(E)

To him the whole world was one sacred temple, wherein the

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timeless-One stood installed to receive homage from all people and all nationalities.

852 LAKSHMAN SINGH, BHAGAT. *A short sketch of the life and work of Guru Gobind Singh : the tenth and the last Guru of the Sikhs.* Lahore, Tribune Steam Press, 1909. 186 p.

(E)

The author has tried to show in this memoir, that his military achievements were only a chapter in his life and that his great and lasting work was to preach the fatherhood of God and the brotherhood of man, whereby he infused true manliness into the hearts of the people of this land.

853 MALCOLM, SIR JOHN. "Guru Gobind Singh had the distinguished features of the founder of a political community," *The Spokesman*, 13(18—19), 1963 : 11.

(E)

The object the Guru attempted was great and laudable. It was the emancipation of his tribe from oppression and persecution, the means which he adopted were such as a comprehensive mind could alone have suggested.

854 MAN, ARJAN SINGH. *Guru Gobind Singh's mission.* Calcutta, Bengal Sikh Missionary Association. 16 p.

(E)

Guru Gobind Singh was the realization in flesh of the anxious prayers of millions of oppressed souls. He proved a dauntless hero—The superman—an unconquerable spirit. In siege and under fire he held on. He had faith in his cause and his followers had faith in him. So went on things : now truce, now hostilities, now a success unavailed of because of the smallness of his forces, again a defeat but not seriously taken because of the hope of an ultimate success.

855 MUKAND SINGH, NAD. "Guru Gobind Singh Ji : kranti marg de mahan rathi," *Jathedar*, December 29, 1965 : 5.

(P)

'Revolution' the Guru's progressive step towards universal faith.

856 NARAIN SINGH. "Thus spake Guru Gobind Singh," *The Sikh Review*, 14(14), 1966 : 46—48.

(E)

A poem expressing the mission of life as propounded by the tenth Guru.

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857 NARANJAN SINGH. "Mission of Guru Gobind Singh," *The Spokesman*, 6(3), 1956 : 17.

(E)

Guru Gobind Singh is one of those great luminaries of human history who have left a permanent impress on mankind. He was not only a great spiritual leader who gave finishing touches like a master-artist to the achievements of its predecessors but was the embodiment of sacrifice and patriotism. He lived and died for the freedom of his country and thought no sacrifice too great for the achievement of this noble end.

858 NAURANG SINGH. "Rahit piari mohi ko, Sikh piara nahi," *Khalsa Samachar*, January 19, 1961 : 6.

(P)

Lays stress on observing a disciplined life than the mere forms.

859 NEWTON, CHARLES, ED. "Pseudo-saints," *The Sikh Review*, 6(4), 1958 : 2.

(E)

Looking back, Guru Gobind Singh saw that even in the life-time of the Gurus, impostor 'gurus' sprang up like mushrooms. Guru Gobind Singh, to save Sikhism from the impostors and the priests, *bhais*, *ragis*, *parchariks* and pseudo-saints, who might be tempted to assume the role of 'Gurus', and thus cause confusion and chaos in the Panth and disrupt its unity, strictly ordained that there shall be no personal Guru after him.

860 ———. "Time to ponder and plan", *The Sikh Review*, 7(4), 1959 : 2.

(E)

Guru Gobind Singh gave us the courage to fight single-handed against a hundred and twenty-five thousand—the fight may be in any sphere of life and not only a fight of arms.

861 PAKHAR SINGH, PARDESI. "Inqilabi lehar de sanchalak, Guru Gobind Singh," *Jathedar*, January 8, 1965 : 11.

(P)

A grey head on green shoulders—the tenth Guru was an embodiment of progress, revolution and goodwill.

862 ———. "Inqilabi lehar ke bani Guru Gobind Singh Jee," *Prabhat*, January 8, 1965 : 11.

(U)

Revolutionary spirit—the undercurrent of the Guru's ideals and thought was the hall-mark of his personality. A study of importance.

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863 PAL, JASMER SINGH. "Adarshvad te Guru Gobind Singh," *Jathedar*, April 11, 1966: 7—8.

(P)

Ideals and its practicability was the watchword of the Guru.

864 PRITAM SINGH. "Guru Gobind Singh's mission," *The Tribune*, January 16, 1940: 12.

(E)

The author has discussed the mission of Guru Gobind Singh's life under three heads, such as Guru Nanak's successor, *Langar*, We are Hindus.

865 ———. "Guru Gobind Singh," *The Tribune*, January 15, 1932: 5.

(E)

The author remarks that "all that Guru Gobind Singh succeeded in doing was to organise the followers of the Sikh Gurus and to give them the proper lead."

866 PURAN SINGH. *The life and teachings of Guru Govind Singh*. Amritsar, Khalsa Agency.

(E)

Mentions the teachings of Guru Gobind Singh in a simple and lucid style.

867 RAJINDER. "Guru Gobind Singh's mission," *The Sikh Review*, 3(1), 1955: 24—26.

(E)

Redemption of the damned souls, elevation of the down-trodden, creation of a moral force, and above all 'spirit of do and die'—were some of the basic keynotes of the Guru's mission.

868 RAMASWAMI, V. "The message of Guru Gobind Singh," *The Sikh Review*, 7(4), 1959: 17—18.

(E)

The Guru was a protagonist of democracy and equality. He preached the message of national solidarity and national integration. His was a message of world brotherhood, irrespective of caste, creed and colour.

869 RATUL, SARDAR SINGH. "Panth de wali da inqilabi nishana," *Sant Sipahi*, 5(1), 1950: 9.

(P)

A descriptive article relating to religious, social, economical and political revolutions sponsored by Guru Gobind Singh during his life-time.

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870 SAHIB SINGH. "Dashmesh Pita di talim," *Sant Sipahi*, 5(12), 1951: 27.

(P)

Narrates the teachings of Guru Gobind Singh with particular mention that the Sikhs should not indulge in revengeful pursuits of the enemies. The thought-content is well-supported by quotations from *Gurbani*.

871 SANGAT SINGH. "Kalgidhar da mission," *Jathedar*, December 29, 1965: 13.

(P)

Guru's battle with Muslim rule was battle of values. A spirit of sacrifice, self-defence, preservation of one's identity, a keynote of Sikh faith.

872 SETHI, DALJEET SINGH. "Guru Gobind Singh's aim in forming Khalsa," *The Sikh Review* 7(4), 1959: 14—17.

(E)

The article is discussed under four sub-heads, such as Khalsa infuses new life, Saviour of India, Some brave deeds recounted, Hopes fulfilled. Under the last head, the author writes that "the great mission of forming the Khalsa was bound to be successful because the maker of it, Guru Gobind who was king on his throne, a champion in the field, a law-giver on the pulpit, and a faqir in the society of the Khalsa, was a perfect man."

873 TARAN SINGH. "Guru Gobind Singh: a great teacher," *The Spokesman*, 10(49), 1960: 33.

(E)

The article is narrated under seven sub-heads, such as Physical culture, Scholarship, Continence, Education, *Katha-samparda*, Physical culture, Organisation and discipline.

874 TARA SINGH, MASTER. "Try to be worthy of Guru Gobind Singh," *The Spokesman*, 2(1), 1952: 3.

(E)

A special message issued on Guru Gobind Singh's birthday. His ideals, doctrines and teachings are worth emulation, particularly in the present day warring world.

875 TEJA SINGH, GIANI. *Dashmesh-Uddesh*. Amritsar, The compiler, 1931. iv, 256 p.

(P)

The mission and the teachings of the Patna-born poet. Excerpts from Gobind Singh's religious poems, compiled with introduction and comments by the compiler.

876 TRILOCHAN SINGH. "The silent call of Guru Gobind Singh," *The Spokesman*, 19(13—14), 1959: 21.

(E)

The author reminds the followers of the Guru to remember his mission and to revive the spirit infused by the Guru.

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877 UJJAL SINGH. "The Sikh spirit," *The Sikh Review*, 4(4), 1956: 43—45.

(E)

"Guru Gobind Singh said, "The Sikhs were created to fight for truth and to recite God's name." They have fought battles for truth while reciting His name and all these godly forces you saw were at their back and they won."

878 VASWANI, T. L. "Dawn of the new day," *The Sikh Review*, 12(12), 1964: 34—36.

(E)

"The true Khalsa was, essentially a man of renunciation and devotion—a man of *tyag* and *bhakti*. When these two meet together, life flowers into dedication."

879 ———. "The Guru of the dark night," *The Sikh Review*, 5(1), 1957: 38—42.

(E)

Guru Gobind Singh's dream, in building the Khalsa, was this divine dream of building a new race of humanity nourished by love, service and sacrifice. 'No men are foreign' was his watchword.

MUSLIM FOLLOWERS

880 ABDUL MAJID KHAN. "Muslim devotees of Guru Gobind Singh," *The Missionary*, 3(10), 1962: 22—25.

(E)

As a spiritual preceptor and as a military genius, Guru Gobind Singh is a well-known historical figure. He was an outstanding social reformer, a profound scholar and a prodigious linguist. His fame is firmly established as a great poet. Also published in *The Spokesman*, 15(17—18), 1965: 20.

881 AMAR SINGH, GIANI. "Sri Guru Gobind Singh Ji de anan bhagat: Pir Budhu Shah te Sayad Khan General," *Sant Sipahi*, 12(13), 1957: 39.

(P)

The article depicts the devotion of these Muslims towards Guru Gobind Singh.

882 ARJAN SINGH. *Budhu Shah da prem*. Amritsar, Haim Singh Gurdit Singh, 1930. 36 p.

(P)

A study in Sikh religion and its all-embracing field irrespective of caste, creed and colour.

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883 BHAGAT SINGH. *Guru Gobind Singh and Muslims*. Lahore, Sanjiwal Trust Society. 35 p.

(E)

The Sikh history and particularly the period relating to the tenth Guru is replete with instances in which the Muslim leaders, spiritual and temporal, not to mention commoners, had cordial relations and expressed their deep reverence for the Guru.

In the same pamphlet there are two more articles on Guru Gobind Singh, i. e. 'Mankhuta da dastoor' by Isher Singh Giani and 'Khalsa Dharam' by Avtar Singh Azad.

884 ———. "Guru Govind Singh and the Muslims," *The Sikh Review*, 12(12), 1964: 12—20.

(E)

The article has been discussed under twenty-three sub-heads, such as Pir does obeisance, Measures against infidels, Non-Muslims unite, Muslims die for Guru, Prince Muazzam becomes Guru's friend, Encounter with Mughal army, Muslim generals fight for Guru, Mughals besiege Anandpur, Bhai Kanhayya serves enemy, Muslims dishonour promise, Guru's sons become martyrs, Governor incites youth to take revenge, Guru besieged at Chamkaur, Pathan brothers help the Guru, Muslim theologian helps Guru to escape, Muslim Chaudhury offers asylum, Victory letter to emperor, Muslim faqir becomes Sikh, Hind ka Pir, Guru accompanies Bahadur Shah, Wazir Khan worried, Ruler's atrocities, Guru battled for righteousness.

885 HARBHAJAN SINGH. "Shri Guru Gobind Singh Ji Maharaj ke zahoor ka alham hua tha," *Prabhat*, December 29, 1965 : 11.

(U)

Bhikhan Shah was the man who predicted the birth of a divine soul. A revealing study in historical perspective.

886 KARTAR SINGH, HITKARI, "Pir Budhu Shah waloon putran di bheta," *Ranjit Nagara*, 4(1), 1929: 41—46.

(P)

Author describes the situation when Pir Budhu Shah presents the services of his four sons to Guru Gobind Singh for his battle against the hill chiefs aided by Pathans.

887 PARMAR, HARDAM SINGH. "A courageous Muslim," *The Sikh Review*, 9(4), 1961 : 48—50.

(E)

The one lone, brave voice of Nawab Sher Mohammad Khan of Malerkotla, rose in protest against the cruel order of the Governor of Sirhind to brick alive the two younger sons of Guru Gobind Singh. He was a man of faith, he was a man of conscience, who, caring little for the goodwill of his master, stood for chivalry, justice and fair-play. Sher Mohammad Khan left the court in disgust and wrote an historic epistle, strong but respectful, to the Emperor Aurangzeb. The article gives the English translation of the epistle written in Persian.

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PHILOSOPHY

see also

MISSION

888 ABADULLAH, GIANI. "Sri Guru Gobind Singh Ji te uhna di sikhiya", *Akali Patrika*, April 13, 1964 : 14.

(P)

The teachings, ideals, doctrines of the Guru do not belong to one race or set or creed or community, but they are universal and pervasive. Its importance is all the more for universal brotherhood and harmonious living.

889 ABDUL MAJID KHAN. "Guru Gobind Singh : a staunch supporter of secularism," *The Spokesman*, 19 (13-14), 1959 : 18.

(E)

"Great as he was in countless ways, his supreme contribution to the history of India is that he stood for strengthening the ties of human brotherhood and promoted the cause of genuine democracy, which cuts across all artificial walls and barriers, ends oppression and tyranny and develops social conscience of the world."—Author

Also appeared in *The Spokesman*, 15 (31—32), 1966 : 26.

890 ———. "Guru Gobind Singh Ji da secularism", *Kaumi Ekta*, 8 (50-51), 1965: 15.

(P)

Viewed from any angle, Guru Gobind Singh was a unique personality in the annals of Sikh history.

891 ACHHAR SINGH. "Dasam Patshah Ek Akal de upashak", *Sant Sipahi*, 11 (6), 1956 : 56.

(P)

The article sums up the teachings of Guru Gobind Singh which he preached to arm the nation against the tyrannies of the Mughals.

892 AHUJA, MANJIT SINGH. "Mahan Guru", *Akali Patrika*, January 10, 1965: 15.

(P)

Study of the Guru from moral, ethical or religious standpoint. He was not a mystic but a practical moralist.

893 ALLEN, MARGUERITE, ED. "Guru Gobind Singh and the new year", *The Sikh Review*, 2 (1), 1953-54 : 2

(E)

"Guru Gobind Singh gave his Khalsa firm ideals, a living example of their principles and then made it so that each Sikh would either

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stand out boldly, uncompromisingly, prepared to lay down his life for his principles or else deny himself and thereby deny the martyrs and leaders of his faith—something a Sikh could never do."

894 ALLEN, MARGUERITE, Ed. "Republic Day and Guru Gobind Singh's birthday", *The Sikh Review*, 3 (1), 1955: 4.

(E)

If and when a correct assessment of the Guru's work is made, he will undoubtedly rank as the architect of the modern republic of India. The torch that he lit two and a half centuries ago has given a constant glow.

895 AMAR MASEET. "Khalsa mero roop hai khas", *Ajit*, April 13, 1963 : 13.

(P)

Khalsa represents the Guru in word and deed. We see Guru through his Khalsa, a symbol of human maturity, perfection, sacrifice and courage. A compact study.

896 AMOLE, S. S. "Dashmesh pita dian datan ate asi", *Ajit*, January 2, 1963 : 11.

(P)

Spirit of the Guru an emblem of sacrifice, a picture of tell-tale valour and gallantry and image of humility and justice—is the singular contribution, which one ought to emulate. A revealing study.

897 ARJAN SINGH. *Bandook da nishana*. Amritsar. Chatar Singh Jiwan Singh, 1929. 16 p.

(P)

A small pamphlet deals with the Sikh faith as expounded by the tenth Guru—a new keynote to Sikh philosophy.

898 ———. *Dashmesh Pita*. Amritsar, Chatar Singh Jiwan Singh, 1938. 16 p.

(P)

A small brochure on the teachings, ideals and message of the tenth Guru.

899 ———. *Sikhi sidak*. Tarn Taran, The author, 1930. 36 p.

(P)

Sikh faith is a creed of service, sacrifice and universal brotherhood. An illustrative study of the Sikh history in brief.

900 ASHTA, D. P. "Guru Gobind Singh's conception of unity of mankind," *The Sikh Review*, 10(4), 1962: 32—33.

(E)

"The Guru's conception of fatherhood of God leads to his belief in

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the brotherhood of man. Though Guru Gobind Singh hated tyranny and rebelled against it, yet he bore no ill-will against any religion or community. He regarded all human beings as the children of the same common Father."—Author.

901 ASHTA, D. P. "Guru Gobind Singh's new conception of God: the Lord of War," *The Sikh Review*, 10(1), 1962: 31—33.

(E)

Various verses in the poetry of *Dasam Granth* by Guru Gobind Singh clearly express the implicit faith Guru Gobind Singh had in the martial type of heroism. The sword to him had a divine significance. It was meant more for self-protection than for over-powering.

902 AVTAR SINGH, AZAD. "Jage Singh Balwant Singh Bir," *Prabhat*, April 11, 1966: 5.

(U)

Advent of Khalsa, an embodiment of sacrifice, humility and strength. Democratization of Sikh faith. A select study in the modern context.

903 ———. "Khalsa mera roop," *Prabhat*, April 12, 1966: 15.

(U)

Every individual of 'Khalsa' represents Guru himself. Embodiment of greatness and goodness of the Guru.

904 AWAT SINGH MAHTAB SINGH. *Catechism of Sikh religion*. Hyderabad, The author, 1932. pp. 12—19.

(E)

Author has attempted to give the reader in the form of a catechism the fundamental teachings of the Sikh religion.

905 BALBIR SINGH. *Message of Guru Gobind Singh*. Chandigarh, Guru Gobind Singh Foundation, 1966. 12 p.

(E)

There is no chart in history in which a man like Guru Gobind Singh can be classified and graded. Some have compared his movement with Sparta. On close scrutiny this does not stand. In Sparta, it was only the ruling class that were trained by hard physical discipline. Below the warriors class were the artisans and tradesmen and slaves attached to the land. They were excluded from the military service. On the other hand, Guru Gobind Singh invited the men from the lower ranks to give them the Spartan discipline, spirit and privilege.

906 BALWANT SINGH. "Dashmesh Pita," *Phulwari*, 10(2), 1933: 151—152.

(P)

The article is an answer to two questions, i. e. "Why Guru Gobind took to arms? Was Guru Gobind Singh against the Muslims?" Lastly there are a few instances of Guru Gobind Singh's religious poetry.

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907 BALWANT SINGH. "Guru Gobind Singh's conception of God and man," *The Spokesman*, 3(14—15), 1953: 5.

(E)

The author gives pieces of translation from the *Gurbani* of Guru Nanak, Guru Arjan and Guru Gobind Singh to prove the conception of God and man that the Hindu temple and the Muslim mosque have the same purpose. The *puja* and the *nimaz* have the same objective. Same is the case with the Lord "Who at our place in the form of Hindu meditates on the truths of the Gayatri, at another place in the shape of a Muslim, He calls the faithful to prayer. In one place He studies as a Hindu sage, the poetry and creed of the Puranas, in another place as a Muslim student God studies The Quran."

908 ———. "Sikhism and the Khalsa," *The Spokesman*, 6(14—15), 1956: 27—28.

(E)

Guru Gobind Singh's Khalsa was designed to be perfect and a host of Guru Gobind Singh's Sikhs achieved perfection. Birth of a new man, a rare combination of human virtues culminating in dignity of man.

909 BHAGAT SINGH. "Khalsa da mahan adarshpurti lai ik sujhao," *Ajit*, April 13, 1963: 16.

(P)

Democratic ideals, doctrines and principles of Khalsa are worth emulating. A practical approach to abide by the maxim of the Guru to regenerate and integrate society.

910 ———. "Sikhism: its main aspects," *The Spokesman*, 13(33), 1964: 50.

(E)

The author describes the various principles underlying the philosophy of Sikh faith laying stress on the creation of the Khalsa, its creed as laid down by Guru Gobind Singh and the positive commandments to follow and the negative commandments to abstain.

911 BHARPUR SINGH. "Teesar Panth," *Akali Patrika*, April 13, 1964: 5.

(P)

For him example was better than precepts, what he preached he practised it upon himself. The Guru's ideology or teachings are practical. A clear, informative study.

912 CHATRATH, BALWANT SINGH. *Guru Gobind Singh Ji and his message*. Sargodha, The author.

(E)

Gospel of service, sacrifice and self-defence as propounded by the tenth Guru, with an undercurrent of spirituality.

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913 CHATRIK, DHANI RAM. "Guru Ji di niti nipunta," *Phulwari*, 3(39), 1928: 196.

(P)

The article describes the salient features of Guru Gobind Singh's policy.

914 CHATTERJEE, Y. M. "Vedas, Gita and Guru Gobind Singh," *The Sikh Review*, 5(9—10), 1957: 140—146.

(E)

The fundamental laws of spiritual life are outlined in the Vedas and systematized in the Gita. All that remained was to point out the mode of their application in life—to set the example as to how the ideal of the Gita was to be lived. This task was fulfilled by Guru Gobind Singh. The practical life of the Guru is an exposition of code laid down in Vedas and Gita. Also published in *The Sikh Review*, 2(5), 1954: 19—24.

915 CHHABRA, G. S. "The philosophy of Guru Gobind Singh," *The Spokesman*, 14(19—20), 1965: 18.

(E)

The author has described the philosophy underlying the whole life of Guru Gobind Singh as is evident from his writings and other activities.

916 DALIP SINGH. "Guru Gobind Singh's conception of an ideal man and an ideal holy order," *The Sikh Review*, 6(6), 1958: 45—48.

(E)

This is the criticism on the article entitled above by Dr. Trilochan Singh.

917 DARBARA SINGH. "Guru Gobind Singh and human problems," *The Spokesman*, 14(19—20), 1965: 27—28.

(E)

Like his predecessors, Guru Gobind Singh had to work to remove from amongst the people the barriers of caste and creed and the evils of superstition, idolatory and hundreds of other social ills.

918 ———. "A Sikh lives to do or die," *The Spokesman*, 10(14), 1960: 37.

(E)

It is this motto of "Do or die," that enabled the Sikhs during the life-time of Guru Gobind Singh to face myriads of the combined forces of Mughals and hill rajas.

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919 DEOL, HARBHAJAN SINGH. "The harbinger of democratic revolution in India," *The Sikh Review*, 9(4), 1961 : 24—28.

(E)

As a revolutionary hero, Guru Gobind Singh raised an effective echo against the confusions and perplexities that had gripped the society of his time. The article is discussed under five sub-heads, such as A prophet revolution, Human values revitalised, Hindu parochialism, The champion of secularism, Universalism. Also published in *The Spokesman*, 11(13—14), 1961 : 31—32.

920 DEOL, SUKHDEV SINGH. "Halal ast burdan bashamsheer dast," *Akali Patrika*, April 13, 1966 : 5.

(P)

'Survival of the fittest', this dictum is quite true in the modern context. Guru Gobind Singh believed in militant defence of one's cause and freedom. India has all along been striving for peaceful co-existence but 'force' of any kind must be met by force. Historical importance of Baisakhi and birth of a new man.

921 DHANOA, S. S. "Whither Khalsa," *The Spokesman*, 14 (32—33), 1965 : 47—48.

(E)

Guru Gobind Singh in his eulogy of the Khalsa said that so long as the Khalsa were able to keep their distinction he would bestow upon them all his glory but as soon as they adopted the practice of the Brahmins he would have no respect for them.

922 DHARAM PAUL. "Don't call him, follow him," *The Spokesman*, 11-A(33—34), 1962 : 37.

(E)

The Great Guru taught that a man must love as the very base of his life. Absolute love, he declares repeatedly, means that we become positive in our attitude to everybody. Our love should not remain confined to the few selected persons. Rather we should broadcast it.

923 ———. "A rare messenger of God," *The Spokesman*, 13(18—19), 1963 : 20.

(E)

In one of his earlier contributions, the author has shown how intensely Swami Vivekananda was influenced and inspired by the life and teachings of Guru Gobind Singh. In the present article, the author has quoted few more incidents from the complete works of Swami Vivekanand which illustrate and manifest how the Swami felt about the great Guru.

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924 DHARAM PAUL. "Swami Vivekanand restates message of Guru Gobind Singh," *The Sikh Review*, 13(14), 1965 : 24—28.

(E)

Swami Vivekanand who was harbinger of a new era of national awakening, was fascinated by the personality and teachings of Guru Gobind Singh and when he toured India extensively to infuse his flaming message for the rehabilitation of India's glory and regeneration of Indian nationalism, he never failed to give the inspiring example of Guru Gobind Singh's life and exhorted the people to follow the foot-steps of the great Guru, whom he always described as the greatest hero of the Indian race.

925 DHIAN SINGH. "First democrat in Asia," *The Spokesman*, 10(1), 1960 : 32.

(E)

The Anandpur republic worked for over two decades successfully. It was not always that the Guru dominated the Khalsa, rather principles dominated all including the Guru.

926 FAUJA SINGH. "Social and economic ideas of the Sikh Gurus," *The Sikh Review*, 14(14), 1966 : 54—62.

(E)

The article describes the views of the various Gurus including those held by Guru Gobind Singh about social and economic problems of the society they lived in.

927 FINEGAN, JACK. *The archaeology of world religions; Shinto, Islam, Sikhism.* Princeton, University Press, 1965. v. 3 pp. 548—563.

(E)

It is an attempt to aid readers making comparative studies of the archaeological background of the ten religions. At pages 560—61, it refers to the tenth Guru Gobind Singh with the remarks that he took for himself the name Singh or 'lion' and reorganized his followers into a new military theocracy called the Khalsa.

928 GAHIL SINGH. "Puran Singh on Sikhs and Sikhism," *Modern Review*, 21(2), 1917 : 210.

(E)

The author has written to the editor under the caption 'Comment and Criticism' while contradicting Puran Singh for his paper already published in the *Modern Review*, for November. Sri Guru Gobind Singh Ji, the noble founder of the Khalsa Church says *"Jo hamko Parmeshar uchrain, te sabh nark kund menh parain."* All those who will call me God will be punished by being thrown into hell.

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929 GANDA SINGH. "Dashmesh Pita Ji di jiundi jagdi yadgar," *Phulwari*, 7(2), 1930 : 78—82.

(P)

The author describes his view-point in the end of the article that to trace the Sikh history in clear terms after doing necessary research is the only way of service to Sikh Panth.

930 GANDHARB, GIAN SINGH. "Kalgidhar de den val dhian den di lorh," *Jathedar*, December 29, 1965 : 7.

(P)

Teachings of the Guru—study in modern times. Teachings are as fresh today as ever.

931 GANDHARB, LABH SINGH. "Rahini rahe soi Singh mera," *Akali Patrika*, April 13, 1963 : 35

(P)

"Art of living" has an important place in Sikh religion and creed. A true Sikh must abide by certain basic requirements of the faith.

932 GHANISHAM SINGH, ED. "Let the great Guru inspire us," *The Spokesman*, 15(17—18), 1965 :7.

(E)

"Guru Gobind Singh was a true *yogi*. His life was one of renunciation and detachment. But he did not run away from the world to find escape into some forests or mountains. He was practical prophet who understood the problems of his times and administered the correct remedies for the prevailing ailments."—Editor.

933 GILL, HARBHAJAN SINGH. "Sadh karm jo purkh kamave, nam devta jagat kahave," *Akali Patrika*, April 13, 1963 : 29.

(P)

A very exhaustive and comprehensive study about the implications of Guru's doctrines, teachings and idealism in historical perspective. Guru's multi-faceted character and personality began to advance rapidly from human maturity to divine mercy.

934. GUPTA, O. P. "An analysis of fearlessness," *The Spokesman*, 11-A(20-21), 1962 : 17.

(E)

If Guru Gobind Singh exhibited anything in ampler measure, it was the central quality of fearlessness, also enjoined by Lord Krishna in Gita.

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935 GURBUX SINGH, PREETLARI. "Guru Gobind Singh Ji de updesh," *Phulwari*, 10(2), 1933 : 90—95.

(P)

The author has summed up the teachings of Guru Gobind Singh and has further divided them into six main heads.

936 HARNAM DASS. "Unity of cosmic life," *The Spokesman*, 15(17—18), 1965 : 15—16, 38.

(E)

According to *Gurbani*, there is but one universal life in the whole unlimited expanse of the world and that is being led by one absolute God Himself. In reality, the whole cosmic life is His sacred shrine which is occupied by Himself alone. Guru Gobind Singh calls this One cosmic life as the *Wishav-roop* or Universal reality or existence and speaks of it in a song so beautifully.

937 HARNAM SINGH, SHAN. "Ek itihasik pran," *Khalsa Samachar*, April 8, 1954 : 5.

(P)

A didactic article which inspires to be Sikhs by conviction and not by birth.

938 HARTIRATH SINGH. "Guru Gobind Singh and secularism," *The Spokesman*, 6(9), 1956 : 5—6.

(E)

The tenth Guru was cosmic and broad-minded in his ideology is manifestly evident from his teachings. He looked upon Hindus and Muslims—the two major communities in India—as the sons of the same God, and he found Him manifested in both the communities alike.

939 HIRA SINGH, DARD. "Deg Teg Fateh," *Phulwari*, 1(2), 1925 : 2—5.

(P)

While differentiating between *Deg* and *Teg*, the author concludes that Guru Gobind Singh was very much anxious to establish a religious society on democratic principles.

940 HUKAM SINGH, ED." Guru Gobind Singh and India to-day," *The Spokesman*, 5(1), 1955 : 7.

(E)

Modern India has much to learn from the example of the Guru for whom example and precept were complementary. His democratic ideas, teachings and gospel of oneness are worth emulation in this war-split world.

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941 HUKAM SINGH, ED. "Sikhism and communism", *The Spokesman*, 2 (41), 1952 : 3.

(E)

Though in social and economic manifestations we find a great parallelism between Sikhism and communism, the basic life patterns as well as the life goals are poles apart. Where Sikhism represents the highest development of man, communism reverts society back to infantilism of the dark ages.

942 INDER SINGH, CHAKRAVARTI. Puja da dhan te Guru Gobind Singh Jee," *Akali Patrika*, April 13, 1963 : 12.

(P)

Donations, gifts in cash or kind should be used for the commonweal. The present day managements can learn much from Guru's example and precept.

943 JAWAHAR SINGH. "Guru Nanak to Guru Gobind Singh: one soul passing through ten human bodies returned whence it came and still remains with us in the form of Khalsa ; same spirit passed, changed and charged human frames alike," *The Spokesman*, 2 (50—51), 1950 : 15—16.

(E)

The crop whereof the seed was sown by Guru Nanak and thereafter watered by his eight successors, became ripe for the tenth Guru Gobind Singh to harvest and distribute to the whole of mankind.

The article is discussed under fourteen sub-heads, such as Ode "Satta Balwand" a Muslim bard, Historical evidence, One fact of one thought and one aim,Mohammedan historians, Hari Rai signs as Nanak, Tenth Guru's own statement about his ownself, Fundamental belief lost, Guru Gobind Singh is Guru Nanak, Guru's love for all languages, Variety is the variety of nature, no difference between man and man, The Khalsa, Permanent transference of authority.

944 JIT SINGH, SITAL. "Mala ton Bhagauti tak," *Ajit*, January 2, 1963 : 7

(P)

Significant title has even more significant theme. Counting of beads gave way to worship of sword. History ushered in a new era of chivalry and valour. A comprehensive, illustrative study.

945 ———. "Murda maut di mirtu, amar jiwan da janam," *Ajit*, April 13, 1963 : 4.

(P)

Transformation of Sikhism—the ideal change, in the identity of a Sikh. 'Khalsa' was now a stalwart, strong who could stake his

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ownself at the altar of truth, humility and justice. Power of Amrit, its message.

946 JIT SINGH, SITAL. "Nasro-Mansoor Guru Gobind Singh", *Prabhat*, December 29, 1965 : 6.

(U)

Democratic faith—advent of 'Khalsa' was the call for national awakening, patriotism, sacrifice and strength. It speaks high of the Guru.

947 KALRA, MOHAN SINGH. "Renaissance", *The Sikh Review*, 3 (4), 1955 : 28—33.

(E)

The immortal flame lit by Guru Nanak and fed by sacrifices and exemplary lives of the succeeding Gurus was kept burning by Guru Gobind Singh, who eventually handed over this sacred trust to the Guru Granth.

948 KAPUR SINGH. "Guru Gobind Singh in an age of crisis," *The Sikh Review*, 5 (8), 1957 : 3—7.

(E)

The article is discussed under seven sub-heads, such as Disillusioned intellectuals, Job for thinkers, Universal assent, Task of the Guru, Two-fold civilization, Conversation with Nand Lal, Guru Gobind Singh to Bhai Nand Lal.

949 ———. "Guru Gobind Singh in an age of crisis", *The Spokesman*, 2 (50-51), 1950 : 5—6.

(E)

The role of the Guru from different aspects has been depicted with philosophical background bringing into lime-light by comparison with the views of different personalities and items in the world at different periods of history.

The article has been discussed under eight sub-heads, such as Growth of democracy, Guru's intuition of crisis, Cycles of civilizations, Thoughts today and in middle ages, Role of Gurus, Guru Gobind Singh shows the way, Keynote of his teachings, A conversation piece with Bhai Nand Lal.

950 ———. "Origin and meaning of 'Sikh' and 'Singh'," *The Sikh Review*, 7 (9), 1959 : 27—33.

(E)

The article is described under the following significant and self-explanatory sub-heads, such as Class apart, The Buddhist views, A grave error, Meaning in original sense, Spiritual significance, When monk becomes Singh, Singh defined, The State emblem and the Singh status.

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951 KARTAR SINGH. *Sikh Gurus and untouchability.* Amritsar, Jaidev Singh Joginder Singh, 1936. pp. 25—30.

(E)

"The Singhs or Guru's lions, the warrior-saints, are exhorted to remember and keep the four great injunctions of Guru Gobind Singh. These are: the Khalsa should be *krit-nash, dharm-nash, kul-nash, karm-nash.* The cummulative effect of all these injunctions was to make the Sikhs forget all the prejudices, notions, and distinctions which divided the Indian community into so many mutually hostile camps and to unite all castes into a single community. Thus the baptismal ceremony introduced by Guru Gobind Singh brought about the amalgamation of castes and the removal of untouchability.

The writer of this excellent tract has brought all the material together to show how Sikhism helps man to realize the best in him and to exhibit the glory of God as reflected in ever-growing excellence of humanity.

The writer has touched on the essential points of Sikhism and its institutions which are designed solely to abolish invidious distinctions between man and man and to train all who come into their ambit in the arts of peace, love and service. The extracts from the Guru's teachings given at the end are very helpful in understanding the outlook of Sikhism on the question of caste and untouchability.

952 KOHLI, SURINDAR SINGH. "The concepts of a true Sikh and an ideal society," *The Spokesman,* 15(31—32), 1966: 23—24, 26.

(E)

The author expresses the high ideals of the Sikhs laid down by the Guru and illustrates his view points from the writings of Guru Gobind Singh.

953 KESAR, RAJINDER SINGH. "Apna mool paachhan," *Jathedar,* April 11, 1966 : 11.

(P)

Self-realisation—self introspection is the need of the hour. One should in the present set-up emulate the example of the Guru and should not deviate from the norms laid down by the Guru. Also published in *Prabhat,* April 11, 1965 : 5.

954 LABH SINGH, GIANI. "Manas ki jat sabe eke pahichanbo," *Jathedar,* December 29, 1965 : 18.

(P)

Same spirit pervades in everyone—there is one Universal soul in rich and poor. The message of Sikhism, presented in broader modern context.

955 LINGAM, K. B. "Guru Gobind Singh transformed sheep into lions," *The Spokesman,* 6(4), 1956 :5.

(E)

The life of Guru Gobind Singh forms a thrilling chapter in the history

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of Sikhism, and during his regime as the spiritual leader of the Sikhs, the peaceful sect of Guru Nanak gradually came to transform itself into a martial race.

956 MANCHANDA, RAM CHAND. "Kalgidhar Ji de gurmantar di karamat," *Phulwari*, 14(1), 1938 : 57.

(P)

The author lays stress on the fearlessness which the Guru taught to his followers.

957 MANOHAR KAUR. "Na ko bairi na ko begana," *Jagrati*, 14(1), 1957 : 33—35.

(P)

The author has attempted to show that the tenth Guru had no personal grudge against any individual. His was a battle of principles. The article is profusely illustrated to prove the above from the original writings of the Guru.

958 MAN SINGH. "Lokraj da modhi," *Ajit*, December 24, 1960 : 9

(P)

Lokraj—democracy in word and deed—a sense of awakening and patriotism in every individual was the motto of the Guru. Washington of India— Guru Gobind Singh, was virtually the precursor of democracy.

959 MAULA BUX, KUSHTA. "Dashmesh agam," *Phulwari*, 5(3), 1929 : 200.

(P)

A didactic poem laying stress on the unity among the various communities of India.

960 MEHTA, PURAN CHAND. "Ideals of the Khalsa : service and sacrifice," *The Spokesman*, 19(13-14), 1959 : 27—28.

(E)

Guru Gobind Singh made Sikhism an institution of service and sacrifice and created heroes and martyrs. Such type of people alone can bring about spiritual renaissance and unity of man.

961 NEWTON, CHARLES, ED. "Jesus Christ and Guru Gobind Singh," *The Sikh Review*, 5(1), 1957 : 2.

(E)

There is much similarity between two of the greatest prophets of the world—Jesus Christ and Guru Gobind Singh—whose birthdays fall significantly close, Christ's being a few days before the new year and the Guru's a few days after the new year.

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962 NEWTON, CHARLES, ED. "Men and the mob," *The Sikh Review*, 5(12), 1957 : 2.

(E)

The democratic institutions founded by Guru Gobind Singh worked successfully until a long time after him and the sense of social justice inculcated in his disciples by him is still very much alive.

963 ———. "Non-violence and the sword," *The Sikh Review*, 8(4), 1960 : 2–3.

(E)

Reflection on the Baisakhi of 1699, when a new spiritual fraternity was born, evokes pictures of a sword dripping blood and ferocity of earnestness in the looks of one whose sweetness and humility are equalled by few.

964 "Non-Sikhs evaluate our Guru," *The Sikh Review*, 3(1), 1955 : 11—12.

(E)

Views of Cunningham, Payne and Latif about Guru Gobind Singh have been given.

965 PARKASH SINGH. "Guru Gobind Singh da jeevan udesh te Bani," *Akali Patrika*, April 13, 1966 : 10.

(P)

Guru Gobind Singh's life and philosophy was practical, earthly and near to the masses. Scholar, saint, sage and servant of the people—that was Guru Gobind Singh, who presented himself as a model of a man.

966 ———. "Khalsa de rup wich pooran manukh," *Ajit*, April 13, 1962 : 12.

(P)

Complete man—an embodiment of perfection—was the creation of the Guru. His life and activities have themselves a symbolic meaning.

967 PEACE, M. L. "Guru Gobind Singh : sponsor of true democracy," *The Spokesman*, 9(30), 1959 : 42,76.

(E)

The creation of the Khalsa and baptising the five beloveds was the dramatic way by which he upheld the democratic way of life.

968 ———. "Guru Gobind Singh's spirit," *The Spokesman*, 10(49), 1960 : 15.

(E)

Guru Gobind Singh's spirit was the essence of many virtues, among which love for God and humanity, love for peace and non-violence, tolerance and bravery, sacrifice and forgiveness formed the chief ingredients.

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969 PEACE, M. L. "Guru Gobind Singh : the consummate artist," *The Sikh Review*, 8(4), 1960 : 8—11.

(E)

The article has been discussed under five sub-heads, such as Vision of an artist, Perspective of an artist, The creation of the Khalsa, Ideals of the Khalsa, The Khalsa as the Guru.

970 ———. *Life and light of Sikhism*. Jullundur, The author, 1963. pp. 53—58.

(E)

The author describes the various incidents connected with the life of Guru Gobind Singh right from his childhood. The title of the article on Guru Gobind Singh reads as the "Tenth Nanak : The Eternal Light-giver."

971 ———. "The significance of the Khalsa," *The Spokesman*, 15(31—32), 1966: 57.

(E)

The article is discussed under five sub-heads, such as The problem, Solution, Choice of Panj Payaras, The wonder, The significance.

972 PURAN SINGH. "Gur Parsad through his mercy," *The Spokesman*, 3(3), 1953: 6.

(E)

The author writes to prove that Guru Gobind Singh is Guru Nanak at the climax of his spiritual glory. The spirit of Sikhs is the remnant fire of Guru's bosom. Those who have learnt deep of the spirit of Buddhism as engrafted on the Yamoto of Japan can appreciate the loftiness of spiritual life which is in the holy shadow of Guru Gobind Singh on the horse back.

973 PUREWAL, G. S. "A great believer in the universal brotherhood," *The Spokesman*, 4(13), 1954: 34—36.

(E)

'Unity in diversity'—he wanted to establish on this earth, a veritable paradise. 'No men are foreign' was his keynote.

974 RAHEJA, B. D. "Dynamism of the great Guru," *The Spokesman*, 5(16), 1955: 26.

(E)

We are led to believe that the philosophy of the tenth Guru was dynamic and progressive in matters of religion. He did not prescribe any static theory and mannerism in order to confuse and stagnate one's thinking. He saw the truth of God manifested in everything and at every place.

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975 RAJINDER SINGH. "Guru Gobind Singh: his struggle for secularism," *The Sikh Review*, 5(4), 1957: 32—36.

(E)

The article has been discussed under five sub-heads, such as His initial difficulties, Battle of Bhangani, Battles against the Mughals, Birth of the Khalsa, The Guru's aim.

The author remarks that "Guru Gobind Singh lived and died for the principle of establishing a theocratic State. He defeated the great Mughal's attempts because he was essentially wedded to the concept of secularism."

976 ———. "Guru Gobind Singh's buoyant optimism," *The Spokesman*, 15(17—18), 1965: 22.

(E)

One of the most outstanding traits in the character of Guru Gobind Singh, which made him a consummate leader of men, was his buoyant optimism. This virtue enabled him to mould the vanquished Hindus into a new and aspiring people who played under his guidance, those feats of valour and patriotism which go to make nations great and glorious.

977 ———. "The Khalsa," *The Spokesman*, 15(31—32), 1966: 25.

(E)

The author brings out the qualities infused by the tenth Guru in the Khalsa after his own personality.

978 RANJIT SINGH. *Guru Gobind Singh Ji da jan-nasheen kaun Guru hai*. Amritsar, The author, 1932. 102 p.

(P)

The author tries to settle the basis of Gurudom after the death of Guru Gobind Singh by quoting Adi Granth and other prominent critics.

979 ———. *Sri Guru Gobind Singh Ji da jan-nasheen kaun Guru hai ?* Amritsar, Sewak Ji Printing Press, 1932. 102 p.

(P)

A thought-provoking study of the tenth Guru answers to endless and eternal human questionings.

980 RATTAN KAUR. "Guru Gobind Singh and ourselves," *The Spokesman*, 13(18—19), 1963: 23.

(E)

The article deals with the philosophical significance of the word "Guru."

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981 RATTAN KAUR. "Guru Gobind Singh's religion was nationalism of the spirit," *The Spokesman*, 13(1), 1963: 67—68.

(E)

Guru Gobind Singh by his example and precept had taught the Khalsa to observe chastity, avoid the use of intoxicants and lust-exciting things. They were instructed to play the role of knight errants and protect the weak and down-trodden.

982 SAHNI, RUCHI RAM. "Sikhism on test," *The Sikh Review*, 5(1), 1957: 43—49.

(E)

The author lucidly traces the causes of stepdown of Sikhism from its pedestal of purity and distinctiveness. The article is discussed under seven sub-heads, such as Growth of Sikhism, Influence on customs and habits, Distinctiveness of the Sikhs, Decline in balanced spirit, Ved beliefs creep into Sikhism, Silver lining, Recession to Hinduism.

983 SANDHU, SURJEET SINGH. "Dashmesh Pita te ahimsa," *Akali Patrika*, January 10, 1965: 10.

(P)

A psychological study of Sikh faith vs. *ahimsa* from first to the tenth Guru, *ahimsa* had been their watchword. They wielded sword only in self-defence.

984 SARDUL SINGH. "The battle of life and how Guru Gobind Singh fought it," *The Spokesman*, 5(1), 1955: 13—14.

(E)

The ideal man for Guru Gobind Singh was an ideal soldier, a soldier ever engaged in battle against all that is dark, mean and unrighteous... For the Guru's soldier, it was necessary to have a clear mind; his heart should be pure, feelings chaste, passions noble and body healthy; no physical, mental or spiritual disease was to be allowed to come near him.

985 ———. "Democracy in religion," *The Spokesman*, 10(49), 1960: 9—10.

(E)

The author remarks that 'Guru Gobind Singh's contribution was democratisation of the religious spirit' created by the predecessor Gurus.

986 ———. "Democracy in Sikhism," *The Sikh Review*, 2(8), 1954: 19—26.

(E)

Guru Gobind Singh on his death bed nominated no person to sit on the honoured throne of Guruship. He declared the Holy Granth and the Khalsa Panth or community to be his successors in the Guruship.

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987 SARKAR, JADUNATH. "Satnamis and Sikhs: 17th century," *Modern Review*, 19(4), 1916: 383–392.

(E)

A comparative study of Satnamis and the Sikhs with a brief biographical sketch of Guru Gobind Singh on pages 390-391.

988 SASAN, GURBACHAN SINGH. "Guru Gobind Singh di yudh niti," *Jathedar*, December 29, 1965: 9—23.

(P)

An illustrative study of the Guru's art of warfare and its impact on history.

989 SHERGILL, HARI SINGH. "Why not rediscover Guru Gobind Singh", *The Spokesman*, 15 (17-18), 1965 : 23, 26.

(E)

The author concludes with an advice "Let Hinduism rediscover Guru Gobind Singh for its own sake, for all kinds of its ills, spiritual, social, political and even to realise the goal of socialistic pattern of society."

990 SHER SINGH. *Philosophy of Sikhism*. Lahore, Sikh University Press, 1944. pp. 3-4.

(E)

The author remarks about the tenth Guru that "Guru Gobind Singh is responsible for two great movements in the development of the Sikh religion; one was the practical institutionalisation of the Sikh view of life, and the other was to supply a theological and philosophical background to the institutional side of the religion."

991 ———. "Sri Dashmesh Ji di manovigyanik suj", *Sant Sipahi*, 1 (5), 1946 : 33.

(P)

The author holds that Guru Gobind Singh was a great psychologist and he inspired the down-trodden nation to take to arms by giving a psychological treatment of being fearless at all costs.

992 ———. "Sword and spirituality", *The Sikh Review*, 14 (15), 1966 : 14—18.

(E)

The author remarks that both the Gurus—Guru Teg Bahadur and Guru Gobind Singh—declared that their sword was always to be used for defence and not out of revenge against anybody. Also published in *The Sikh Review*, 5 (1), 1957 : 28-32 and 7 (8), 1959 : 15-19.

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993 SHER SINGH, BHAI. "Dashmesh darpan", *Sant Sipahi*, 5 (1), 1950 : 59.

(P)

A lengthy research article divided into seven parts telling the philosophy of "Bhagauti" with quotations from the *Bani* of Guru Gobind Singh.

994 "Sikh philosophy and faith in a nutshell," *The Sikh Review*, 9 (9), 1961 : 22—27.

(E)

The article describes the Sikh philosophy as laid down by Guru Nanak and its transformation in the time of Guru Gobind Singh. It is discussed under eight sub-heads such as Conception of God, The vital question, Methods of achievement, The name, The daily programme, Service, the ideal of life, No discrimination, The birth of the Khalsa.

995 SODHI, BRIJINDER SINGH. "Mera Choji Pritam", *Phulwari*, 7 (2), 1930 : 49—50.

(P)

The author brings out the theme of Guru Gobind Singh's philosophy "If you wish for peace, prepare for war."

996 SUKHBANS KAUR. "Guru Gobind Singh organised Khalsa on democratic basis", *The Spokesman*, 3 (14-15), 1953 : 4.

(E)

Little minds like ours fail to grasp the great Guru Gobind Singh's versatile genius. He was a rare combination of saintliness, soldierly heroism, literary accomplishments coupled with poetic perfection. Thus an ideal personality.

The author lays stress that the Sikhs after centuries of trials should learn the political wisdom, so very essential for surviving the struggle for existence. Guru's fight was not against Muslims or Hindus but against the unjust and the oppressor, whoever may be. Creation of the Khalsa was the culmination of the evolutionary process started by Guru Nanak. He gave leadership to the people themselves, after having guided its destinies for nearly a decade.

997 SUNDER SINGH, PARAS. "Guru Gobind Singh Jee Maharaj ka philasopha hayat aur unki buland trin shaksiyat," *Prabhat*, April 12, 1964 : 2.

(U)

A philosophical approach to the Guru's doctrines and teachings and his towering personality.

998 SURAT SINGH, JOGI. "Guru Gobind Singh Ji and sanjivalta," *Phulwari*, 16 (1), 1940 : 54-56.

(P)

The author by quoting from *Gurbani* brings out the similarity in

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Sikhism and socialism and tries to establish that Guru Gobind Singh is a real socialist.

999 "Swami Vivekananda's appraisal of Guru Gobind Singh," *The Sikh Review*, 14 (14), 1966 : 37—39.

(E)

The article describes the views of Swami Vivekanand about Guru Gobind Singh.

1000 TARAN SINGH. "Philosophy of Guru Gobind Singh," *The Sikh Review*, 12 (13), 1964 : 4—13.

(E)

The article has been discussed under fourteen sub-heads, such as *Wahiguru* or the wonderful Lord, Positive concepts, Perfect Lord, Three symbolic visions, All pervasive spirit, Khalsa or Brotherhood of pure, Sectarianism is only part of drama, Unity in diversity, Lord of all, Not a community, but all of humanity, Victory of the spirit of the wonderful Lord, Two unique symbols, Four hundred years of training, Ultimate victory.

1001 TEJA SINGH. *Essays in Sikhism.* Lahore, Sikh University Press, 1944. pp. 25—39.

(E)

The article describes the philosophy of Sikhism as propounded by the ten Gurus. About the Khalsa created by Guru Gobind Singh, the author writes that "the Khalsa was inspired by a sense of divine mission to right the wrongs of the world ; and in the discharge of his duties, no fear of earthly power was to stand in his way."

1002 ———. "The Khalsa : was it a new religion," *The Sikh Review*, 8 (12), 1960 : 28—34.

(E)

The article has been discussed under nine sub-heads, such as Code raises doubts, Guru Nanak acknowledged, Further evidence, Purpose of new creed, Force unavoidable, Origin of symbols, Indispensable necessity, Panth part of Sikhism, Role vital to-day too.

1003 ———.*The religion of the Sikh Gurus.* Amritsar, Shiromani Gurdwara Parbandhak Committee, 1957. p. 3.

(E)

Reprint of a chapter by Teja Singh, from the book 'The Cultural Heritage of India', published by Rama Krishna Mission Institute of Culture, Calcutta.

About Guru Gobind Singh, the author writes that "he founded the Khalsa, the militant Sikh theocracy, to fight the intolerant Mughals and infused new life and vigour into the Sikhs by introducing the baptism of the sword and adding the suffix "Singh" (lion) to their names."

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1004 TEJA SINGH. *Sikhs as liberators*. Amritsar. Shiromani Gurdwara Parbandhak Committee. 14 p.

(E)

A small pamphlet describes the role of Sikhs at different periods of history right from Guru Nanak. The author has described the part played by Guru Gobind Singh and the Khalsa created by him.

1005 THORNTON, D. M. *Parsi, Jains and Sikh*. Oxford, Religious Tract Society, 1898. pp. 75-76

(E)

Guru Gobind Rai Sodhi, son of Teg Bahadur, after passing some years in retirement and study, came forth as a vigorous and enthusiastic leader with high aims.

1006 TRILOCHAN SINGH. "Guru Gobind Singh's conception of an ideal man and an ideal holy order," *The Sikh Review*, 6(4), 1958: 10–21.

(E)

Dr. Trilochan Singh has discussed this much misunderstood issue from an entirely new point of view. He strongly disapproves of the scientific explanations of the symbols and is of the opinion that these explanations do more harm than good. The article has been discussed under seven sub-heads, such as Science and religion, The ass in lion's skin, The Gurmukh, The Brahmgyani, The Khalsa, The Panth: the Sikh Community, Quotations from Bhai Gurdas I (16th century), Necessity of a holy order, Reasons for termination of personal Guruship.
This is only the first part of the article and continues further in a next issue.

1007 ———. "Guru Gobind Singh's conception of an ideal man and an ideal holy order," *The Sikh Review*, 6(4), 1958: 27—34.

(E)

This is the Part III of the article in which the author gives his views on the external symbols. He explains the various types of symbols and after giving the purpose of each, shows the importance and necessity of the higher type of Sikh symbols.

1008 ———. "Guru Gobind Singh's conception of an ideal man and an ideal holy order," *The Sikh Review*, 6(8), 1958: 15—21.

(E)

The conception of the Khalsa and the conception of the Panth grew with the evolution of Sikhism. Guru Gobind Singh only gave it a concrete and lasting shape by making it self-sufficient, autonomous and a unitary force.
This is Part II of the article, first part of which appeared in the April issue.

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1009 TRILOCHAN SINGH. "Guru Gobind Singh's conception of an ideal man and an ideal holy order: replies to S. Dalip Singh's criticism," *The Sikh Review*, 6(9), 1958: 51—59.

(E)

The author has in the present article replied to the criticism by S. Dalip Singh to the author's article entitled above.

1010 ———. "Guru Gobind Singh's conception of history," *The Sikh Review*, 7(1), 1959: 25—31.

(E)

"The historical writings of Guru Gobind Singh comprise one marvellous volume of over 800 pages, called *Guru Bachiter Natak Granth*. Guru Gobind Singh wrote this great work with the same idea with which Spender wrote his Decline of the West, and Toynbee has written his study of History in a number of volumes."—Author.

The article is discussed under eight sub-heads, such as Wonderful drama, Cause of unity and significance, Purpose of History, Rhythmic sequence, Three types of creative geniuses, Distinguishes true heroes from false, World a stage, History's main theme. Also published in *The Spokesman*, 7(1), 1957: 11.

1011 ———. "Guru Gobind Singh: the apostle of liberty," *The Spokesman*, 4(1—2), 1954: 5.

(E)

"The basic principle of Guru Gobind Singh's message is the realisation of the dignity of the human spirit which is the dwelling place of the Supreme. This message implies that any social order built on the ruins of spiritual freedom is vulgar, sham and sinful. Sin against property and against society can be forgiven but the sin against spiritual freedom cannot be forgiven."—Author.

1012 VASWANI, T. L. "Guru Gobind Singh's call to the nation," *The Spokesman*, 4(13), 1954 : 7.

(E)

Guru Gobind Singh built a new community—the Khalsa, in the inspiration of a spiritual faith.

1013 YOG RAJ. "Guru Gobind Singh: the fore-runner of the Indian constitution," *The Spokesman*, 6(14—15), 1956: 49.

(E)

Precursor of equality, fraternity, cordiality, universal brotherhood and democracy.

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POETRY

see also

SCHOLARSHIP

1014 AMOLE, S. S. "Guru Gobind Singh's contribution to Indian literature," *The Spokesman*, 14(19—20), 1965 : 22.

(E)

"Guru Gobind Singh is mostly presented and known as a warrior and brave general. His achievements in the field of fine arts especially music and poetry, are mostly ignored, though he is second to none here too. If however, his poetic genius is considered he is presented to be only a poet of war and heroic poetry. And this is not the whole truth."—Author.

1015 AVTAR SINGH, AZAD. "Maha Kavi Guru Gobind Singh Ji," *Ajit*, December 24, 1960 : 10.

(P)

Besides his magnetic personality, his poetic genius through its varied and forceful style, prevailed upon the people and invigorated a new dynamic spirit as a writer.

1016 GURCHARAN SINGH. "Guru Gobind Singh as a poet," *The Spokesman*, 2(22), 1952 : 4.

(E)

The tenth Guru, a varied personality, prince of the House of Nanak, was a versatile genius, scholar, saint and saviour. A revealing study of his writings.

1017 HARCHARAN SINGH. Panjabi sahit dhara. Delhi, Surjit Book Depot, 1964. 189 p.

(P)

A collection of 14 original articles by well-known scholars in Punjabi language, dealing with various aspects of Punjabi language and literature "Guru Gobind Singh ate Chandi di war" by Dr. Dharmpal Ashta is a revealing study of the Guru as a thinker and writer of epic poetry.

1018 J. S. N. "Guru Gobind Singh— as a poet : a poetry that came naturally as leaves to a tree and flowed in his court as waters of Jumna," *The Spokesman*, 2(50—51) ; 1952 : 17—18.

(E)

"Guru Gobind Singh's multi-faceted personality sets an ideal of perfection in each one of its aspects. As a shepherd of souls, he fed and fondled his flock—the sheep that looked up to him." The article is divided into eleven sub-heads, such as Style, Metre,

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Diction, Prolificity, Epics, Autobiography, Short poems, Music, Poetic beauties, A popular lyric, A joy for ever. The article is profusely illustrated from the writings of the Guru translated into English.

1019 JOGINDAR SINGH. "Guru Gobind as a poet," *The Spokesman*, 2(50—51), 1952 : 29.

(E)

Guru Gobind Singh had a great regard and love for the Punjabi poetry. He was born at Patna (Bihar), so he used to speak Bihari language in his very childhood, though afterwards he learnt Persian, Braj Bhasha, Hindi and Punjabi. In his young age he had gone through most of the important Indian literature and also got himself acquainted with the other religions of India.

The article is divided into four sub-heads, such as Freedom literature, His versatility, Natural flow, Optimism and faith in God.

1020 KHUSHWANT SINGH. "Guru Gobind Singh : the poet-philosopher, a patron, poet and prophet who condemned fetish worship, asceticism and personal divinity; created new style and content in writing," *The Spokesman*, 2(50—51), 1950 : 11, 24.

(E)

Under the sub-head : "A scholar" the author writes: "Guru Gobind Singh is known more as a man of action than of letters. Yet in his forty-two years of turbulent life spent mostly in fighting, he found time to study Persian, Sanskrit and Punjabi and wrote in all three with equal facility. He was also a patron of men of learning. His itinerant court was attended by fifty-two poets and was the scene of much bardic rivalry." The subject has been discussed under ten sub-heads, such as A scholar, Evolved new militant style, Created new ideology, No personal divinity, Exponent of theory of righteous force, Condemned fetish worship, Denounced asceticism, Undaunted in adversity, Verses for himself, Belief in righteous force.

1021 KOHLI, SURINDAR SINGH. "Guru Gobind Singh Ji di kavita wich bir ras", *Jagrati*, 12(1), 1965 : 19—20, 30.

(P)

The author has narrated the history of the times preceding the advent of the tenth Guru and the stimulus it gave to the Guru to infuse martial spirit in the people to free their country. He made poetry as one of his vehicles to rouse their martial spirit as is evident from his 'Chandi di war' and other poems.

1022 MAHEEP SINGH. "Guru Gobind Singh and his Hindi poetry," *The Spokesman*, 13(21), 1964 : 10.

(E)

A review of the thesis for which the author was awarded degree for Ph. D. by the Agra University on the subject noted above.

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"Guru Gobind Singh is more widely known as a religious and political leader than as a poet of epic proportions."

1023 MEHTA, PURAN CHAND. "Guru Gobind Singh : the poet laureate," *The Spokesman*, 14(19-20), 1965 : 25—37.

(E)

So much has been said about Guru Gobind Singh as a soldier but the world knows very little of him as a poet. He was the greatest *kavi* of his age and maintained a regular *darbar* of the most eminent *kavis* of his time. The Guru possessed an inherited gift for poetry.

1024 OBEROI, MOHAN SINGH. *Guru Gobind Singh as a poet.* Lahore, University Sikh Association, 1932.

(E)

"The personal element is something entirely new in him. No other saint or poet before him in the whole history of Indian literature has left an autobiography, which is informed by such strength of narration, such earnest conviction of the goal and such truth and freedom and fearlessness of factual indictment." Author.

1025 PARKASH SINGH. "Guru Gobind Singh di bani vich bir ras te bhagti," *Akali Patrika*, April 13, 1964 : 15.

(P)

Transformation of Sikhism from a faith of goodwill into a faith of courage and chivalry. Poet-prophet has inspiring messages in his writings. Study of the Guru as a versatile genius.

1026 PEACE, M. L. "Guru Gobind Singh's poetry," *The Sikh Review*, 11(1), 1963 : 34—39.

(E)

Guru Gobind Singh, was a man of great talent. He was a hero on the battle-field and a scholar at the desk, apart from being a man of piety, purity, humility and selflessness especially towards the victims of social and political tyranny.

1027 SADHU SINGH. "Kaviraj Guru Gobind Singh," *Phulwari*, 3(39), 1928 : 239—241.

(P)

The article sums up the qualities of Guru Gobind Singh's poetry.

1028 SANSOA, B. S. "Guru Gobind Singh : a poet, a warrior and a far-seeing statesman," *The Spokesman*, 4(1—2), 1954 : 24.

(E)

He was a poet, a warrior and a far-seeing statesman and in spiritual gifts in no way lagging behind his nine predecessors.

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1029 SUKHPAL VIR SINGH, HASRAT. "Guru Gobind Singh Jee di kavita da bir ras," *Akali Patrika*, January 10, 1965 : 9.

(P)

A vivid study of the Guru as a writer, author and master of style—heroic style.

RELICS

1030 GANDA SINGH. "Kalghi of Guru Gobind Singh," *The Spokesman*, 11 (13-14), 1961 : 73.

(E)

The article relates to the *Kalgi* (the plume) of Guru Gobind Singh which is said to have been taken away by the British to England after the annexation of the Punjab in 1849.

1031 GURBAKSH SINGH. "Sri Guru Gobind Singh Ji ke shastar : bandook, khanda, kirpan," *Prabhat*, April 12, 1966 : 10.

(U)

Sacred relics of the Guru are the living symbols of greatness and human ingenuity. An inspiring study from historical point of view. Individual weapons have been detailed in a lucid but instructional style.

1032 GURBUX SINGH. "Sikh relics in Eastern Bengal," *Modern Review*, 18 (2), 1915 : 197—198.

(E)

The article makes us familiar with some Sikh relics in Eastern Bengal with reference to the golden palanquin, sent by Bulaki, the masand, at Dacca to enable Guru Gobind Singh to travel from Patna to Punjab. A few years later when preparing for his life mission and organising the Sikhs on a military basis requisitions for first class war elephant; for men and munitions as well as for the famous costly Dacca fabrics, fit for *Saropas* or robes of honour given to the deserving, followed.

1033 "History of the sacred relics of Guru Gobind Singh," *The Spokesman*, 15 (10), 1966 : 5.

(E)

The article describes the historical background of the sacred relics which were acquired by the Union Ministry of Education from Lady Edith Brown direct descendant of the Marquis of Dalhousie.

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1034 MAUJI, K. S. "Guru Gobind Singh di kalgi te asi," *Ajit*, January 2, 1963 : 5.

(P)

Crown (*Kalgi*) of the Guru has historical and cultural importance. *Kalgi* for Sikhs is as important as the honour itself.

1035 NAHAR SINGH. An historical relic—sacred sword of Guru Gobind Singh in England," *The Sikh Review*, 13 (14), 1965 : 56 - 61.

(E)

The article contains the extracts from some of the documents and letters on the subject from the pamphlet entitled 'Documents relating to the sacred swords of Guru Gobind Singh in England'.

1036 PURAN SINGH. *The spirit born people*. Peshawar, Zorawar Singh Budhiman, 1929. 205 p.

(E)

The book is divided into XIV chapters, each chapter with sub-chapters, i. e. "the discipleship—the spiritual attitude—the Garden of *Simran*—*Asa-di-var* of Guru Nanak—the message of '*Sukhmani*' of Guru Arjan Dev—readings from *Sukhmani*—the charmed gem of peace—the '*Japji*' of Guru Nanak—*Surta*-soul consciousness—the sword of Guru Gobind Singh—internationalism and the Sikhs—notes on art and personality from the Sikh view-point—Guru Prashad by His favour, the brothers of the tress-knot of Guru Gobind Singh—the doer of the good and the toiler on the earth."

Chapter IX, i. e. the sword of Guru Gobind Singh (pages 137—140) and Chapter XIII, i. e. the brothers of the tress-knot of Guru Gobind Singh (pages 179—188) deal directly with Sri Guru Gobind Singh although there are many references of Guru Gobind Singh scattered here and there in other chapters as well.

In the III chapter the author justifies the wearing of sword by the Sikhs because *kirpan* is a gift from the Guru. It is not an instrument of offence or defence; it is mind made intense by the love of the Guru. The Sikh is to have a sword-like mind. It is the visible sign of an intensely sensitive soul. The sword cuts so rapidly, the mind can do so much in an instant. That common herd mentality with its drolly dullness, with utter incapacity to fly like the eagles of heaven can't live together with the sword of Guru Gobind Singh. It is but the symbol of the myriad personality of the Guru's Sikh, that knows no defeat, no disappointment, the personality, that is unconquerable in its hope, in its spiritual radiance

In the XIII chapter the author lays stress on the brotherhood which was inaugurated by Guru Gobind Singh. It is the brotherhood of Knights of Honour who live the inward life of *Nam* and *Simrun*. They are those whose presence sheds the nectar of peace all around.—They desire neither crowns here nor paradise thereafter, only that they deserve His love, His mercy. The style of

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the author is very racy and he is very much sentimental in his approach to the subject. It is a treatise on Sikh thought by a learned personality.

1037 SOHAN SINGH. "Kalgidhar Pita Ji da 'Panchkala' shastar," *Khalsa Samachar*, April 8, 1965: 7.

(P)

A research article traces the history of "Panchkala" a weapon which is a combination of five different weapons. *Guraj gupti*, musket, shield and bayonet are five weapons which go to form this compound weapon 'Panchkala'. Rattan Raj of Assam presented this weapon respectfully to Guru Gobind Singh.

1038 TARSIKKA, JASWANT SINGH. "Shastran da satkar," *Jathedar*, April 11, 1966: 12.

(P)

Respect for the sword and other weapons is the fundamental duty of the Sikh faith. 'Shastar' symbol of sacrifice.

1039 VIDYALANKAR, AMARNATH. "Story of the sacred relics," *The Spokesman*, 15(25), 1966: 5.

(E)

The author has hailed the arrival of the sacred relics of the Guru after lapse of nearly ninety years and has traced the history of each weapon belonging to Guru Gobind Singh.

1040 WILLIAMS, JOHN. "Guru Gobind Singh di kalgi," *Sant Sipahi*, 21(7), 1965: 35—37.

(P)

The article describes the attempts made by the author to find out the *kalgi* of Guru Gobind Singh.

SACRIFICE

1041 BHAGAT SINGH. "Sarbans dani Guru Gobind Singh," *Akali Patrika*, April 13, 1963: 20.

(P)

Touching tale of Guru Gobind Singh who sacrificed everything at the altar of public good. These sacrifices really transformed the nation into brave militant soldiers.

1042 CHAND RAM. "Guru Gobind Singh, dharam ki khatar sab kuchh kurban kar diya," *Prabhat*, April 12, 1966: 4.

(U)

Establishment of Khalsa, in view of persecutions by Muslims in the

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reign of Aurangzeb. A militant force of soldiers for the defence of country. An interesting study.

1043 GURBAKSH SINGH, PREM. "Kurbani de punj Guru Gobind Singh Ji," *Jathedar*, April 12, 1964: 6.

(P)

'Sacrifice' was Guru and Guru was sacrifice. Symbol of sacrifice and inspiration for posterity.

1044 JOSHI, PARAS RAM. "Pita aur putron ka balidan denewale adarsh Guru," *Prabhat*, December 29, 1965: 10.

(U)

An example of human sacrifice—a rare instance in history of the world. Example ushered in a new era in India and birth of new man. Greatness and goodness of the Guru.

1045 JOSH MALSIANI. "Kalghiwala," *Prabhat*, April 12, 1966: 11.

(U)

'Spirit of the Guru' has been vividly described. Spirit of sacrifice and defence. An interesting poem.

1046 KOHLI, SITA RAM. "Sri Guru Gobind Singh Ji da vasiat nama," *Phulwari*, 7(2), 1930: 85—87.

(P)

The author traces the history of sacrifices of the ancestors of Guru Gobind Singh such as Guru Arjan Dev Ji, Guru Hargobind Sahib, Guru Teg Bahadur, Guru Gobind Singh and his family.

1047 MEHAR SINGH. "Dashmesh Ji da sani koi doosra na hoga," *Akali Patrika*, April 13, 1964: 20.

(P)

Unique example of sacrifice in the world history. Inspiring key-note for the posterity.

1048 PIARA SINGH, DATA. *Sikh Shaheed*. Delhi, National Book Shop, 1952. 184 p.

(P)

Indian history in general and history of the Punjab in particular is studied with great warriors and martyrs. Guru Gobind Singh's name ranks supreme in the comity of martyrs.

1049 RAJINDAR SINGH. "This grand fabric," *The Spokesman*, 11(13—14), 1961: 45.

(E)

The Khalsa that he created, possessed the daring will and readiness to die. He himself first did what he enjoined upon his followers

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to do—sacrificed his four sons, his mother and himself for the sacred cause.

1050 RATTAN KAUR. "The supreme sacrifice," *The Spokesman*, 6(49), 1956: 9.

(E)

The article describes the martyrdom of Guru Teg Bahadur, ascendancy of Gobind Rai to the Guru *Gaddi*, creation of the Khalsa by the tenth Guru and how he sacrificed his all for the sake of his creed.

A portrait, how the two younger sons of Guru Gobind Singh, who had refused to abjure their faith were bricked alive in a wall by the Nawab of Sirhind.

1051 ROSHAN LAL. *Shri Guru Gobind Singh Jee Maharaj; sirtaj-e-shaheed*. The author, 1943. 24 p.

(U)

A homage to the great qualities of head and heart of the saint-warrior—prince among martyrs—Guru Gobind Singh.

1052 SINGH, J. "Guru Gobind Singh: our saviour," *The Sikh Review*, 14(15), 1966: 9—11.

(E)

The article is divided under six sub-heads, such as The revolutionary, Maker of history, Monument of sacrifice, The democrat, Seer of ages, The Universal spirit.

1053 SINGH, K. "Miracle without magic," *The Sikh Review*, 5(9—10), 1957: 58—67.

(E)

The article describes the instinct of sacrifice in the Sikh history and how Guru Teg Bahadur sitting in a pensive mood decides to sacrifice his life when he talked to his son, Guru Gobind Singh and felt encouraged to hear his reply. Also published in *The Sikh Review*, 4(4), 1956: 24—33.

1054 TEJA SINGH. "Guru Gobind Singh: sacrifice incarnate," *The Spokesman*, 15(31—32), 1966: 62.

(E)

Guru Gobind Singh was a supreme example of selfless sacrifice for the cause of motherland.

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SAINT-SOLDIER

1055 ABDUL MAJID KHAN. "The spirit of the Khalsa", *The Spokesman*, 14(32-33), 1965 : 35—36.

(E)

The article has been discussed under three sub-heads, such as Depressing atmosphere, New baptism, Nationalism not enough.

1056 BAHADUR SINGH. "Guru Gobind Singh : soldier-saint, scholar-poet", *The Spokesman*, 4(1-2) 1954 : 16.

(E)

"Guru Gobind Singh had no animus against the Muslim as such. He fought the Mughal kings. He fought against religious intolerance from whichever quarter it emerged. He had no imperialistic designs as is shown by the fact that he did not occupy even an inch of territory conquered by him in battles.

1057 BALWANT SINGH. "Guru Gobind Singh : creator of heroes and martyrs", *The Spokesman*, 14(19-20), 1965 : 21.

(E)

Guru Gobind Singh fashioned his saintly Sikhs into intrepid saints, soldiers, pure of heart, firm of mind, strong of limbs and muscles, lost in God. They seemed to wield swords as it were in spiritual trance.

1058 ———. "The saint-soldier", *The Spokesman*, 10(14), 1960 : 49.

(E)

Guru Gobind Singh's wondrous, soul-stirring war-like poetry and the constant recitation of the exploits of the heroes of ancient India infused a new life into the hearts of the Sikhs. Those who had never touched a sword or shouldered a gun became heroes.

1059 ———. "Tenth Guru and decadent Sikhs", *The Spokesman*, 14(32-33), 1965 : 29.

(E)

Guru Gobind Singh created the Khalsa in 1699, a band of saint-warriors, wielding their swords in a godly trance, it were, against tyrants and their servile agents, among whom there were Muslims as well as demoralized, cowardly hill Rajas of the Punjab and their forces.

1060 BHAGAT SINGH. "Discipline : the soul of a soldier-saint", *The Spokesman*, 10(1), 1960 : 15.

(E)

It was the discipline which turned the Sikhs of yore, into bands of martyrs, which won admiration of all historians, friends and foes alike.

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1061 BIKRAM SITAL. "Maha-bali, maha-kavi Guru Gobind Singh", *Ajit*, January 2, 1963 : 15.

(P)

An ideal man, writer and warrior, saint and scholar—that was the man Guru Gobind Singh. Manifold contributions of the Guru.

1062 CHOPRA, HIRA LALL. "Guru Gobind Singh's creation; the saint-soldier," *The Sikh Review*, 8(4), 1960 : 37—41.

(E)

The article is divided into seven sub-heads, such as As a scholar, Baisakhi day 1699, An amazing call, The five beloved ones, United India's symbol, Baptism, Self-baptism. Also published in *The Missionary*, 2(8), 1961 : 40—45.

1063 DEANE, S. F. *The saint-warrior Guru Gobind Singh*. 2nd ed. Ambala, Dass Brothers. 112 p.

(E)

The Guru accomplished by his selfless sacrifice and singular dedication to the cause of nationalism what we are trying to achieve at present. He awakened a moral, religious and political consciousness among the people. The Guru changed the people into lions who, fighting against heavy odds kept the torch of freedom aloft in the country.

1064 GANDA SINGH. *A brief account of the Sikhs*. Amritsar, Shiromani Gurdwara Parbandhak Committee. pp. 11 16.

(E)

As regards Guru Gobind Singh, the author writes that "the tenth and last of the Gurus, has been rightly called the soldier-saint of India."

1065 ———. "Punjab through the ages", *The Spokesman*, 13(33), 1964 : 31—32, 75.

(E)

Then appeared on the scene the tenth and the last Guru, Gobind Singh, the saint-soldier of India. He was only eight when his father was executed. He spent the early years of his youth in study and in preparing himself for the organisation of his community for the struggle ahead.

1066 ———. "The saint-soldier", *The Spokesman*, 10(49), 1960 : 17—18.

(E)

"In addition to being a great soldier, Guru Gobind Singh was a versatile scholar, possessing an eloquent and forceful style of writing."—Author.

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1067 GANESHA SINGH. "Life and character of Guru Gobind Singh", *The Spokesman*, 11-A (20-21), 1962 : 32—33.

(E)

Despite being a great soldier, the Guru's conduct remained saint-like The Guru resorted to the sword only when forced to do so.

1068 GUPTA, HARI RAM. "Guru Gobind Singh : the saint, seer and soldier," *The Spokesman*, 6(3), 1956 : 10.

(E)

Guru Gobind Singh innovator of a new spirit and path leading to glory, grandeur and greatness to suffering humanity. A comprehensive study in historical perspective.

1069 HARNAM DASS. "Guru Gobind Singh : the ideal saint-soldier", *The Spokesman*, 6(3), 1956 : 21—22.

(E)

For years Guru Gobind Singh prepared himself for his mission in the hilly solitude of Anandpur and Paonta Sahib by meditating on the divine name, studying literature, composing divine poetry and practising weapons of war. And then he collected military forces, built forts, gathered arms and declared openly that his mission was to liberate India politically, religiously, economically and socially and make it creative in accordance with Guru Nanak's conception of spiritual communism.

1070 HUKAM SINGH, ED. "The saint-soldier," *The Spokesman*, 2(1), 1952 : 7.

(E)

"The Guru said, 'It is just and holy to wield the sword, if and when and where all other human devices have failed."

1071 JARNAIL BHARTI. "Sant-sipahi-kavi te...," *Akali Patrika*, April 13, 1966.

(P)

The author has described the variegated personality of Guru Gobind Singh in historical perspective.

1072 JOGINDER SINGH. "Sant-Sipahi," *Sant Sipahi*, 1(3), 1946: 21.

(P)

The article interprets the word 'Sant-Sipahi' and discusses the different meanings attached to it and concludes with the meaning given to it by Guru Gobind Singh for his followers who will be saint-soldiers in the real sense of the term.

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1073 JOGINDER SINGH. "Shastar-dhari Guru Gobind Singh," *Jathedar*, December 22, 1963 : 8.

(P)

'Bhakti' and 'Bhagauti' went hand in hand with the Guru. He was true worshipper of the sword for self-defence.

1074 KHURANA, SATNAM SINGH. "Guru Gobind Singh: scholar, saint, and soldier," *The Sikh Review*, 7(1), 1959 : 5—10.

(E)

The article is divided into six sub-heads, such as Answer to people's prayers, Novel device, Personal magnetism, Keen desire for learning, Unprecedented prestige, Bleeds to death.

1075 NIRANJAN SINGH, TANGI. "Sant Sipahi Guru Gobind Singh," *Sant Sipahi*, 12(13), 1957 : 23.

(P)

The greatest contribution of Guru Gobind Singh is to inculcate the spirit of a saint and soldier among his followers who were instrumental afterwards for the complete destruction of Mughal Raj in India.

1076 PARKASH SINGH. "A saint-soldier and a great poet-philosopher," *The Spokesman*, 5(1), 1955: 4.

(E)

Guru Gobind Singh was a rare combination of multiple qualities and his multi-faceted personality was a model of perfection in each one of its aspects.

1077 SHER SINGH. "Sant-Sipahi nishana," *Sant Sipahi*, 1(2), 1945 : 64.

(P)

The author has discussed the word 'Sant-Sipahi' from the economical, moral, social, psychological and religious point of view.

1078 SURINDAR SINGH. "The saint-soldier," *The Spokesman*, 7(1), 1957 : 25.

(E)

A close study of Guru Gobind Singh through his works and other historical records leads to the conclusion that this saint-soldier-scholar was a unique individual in the history of the world.

1079 TARA SINGH, MASTER. "Sant-Sipahi," *Sant Sipahi*, 1(1), 1945 : 1.

(P)

The author concludes that a person who is not a saint can't be a true soldier and vice-versa i. e. only a soldier can be a real saint and not anybody else. He gives quotation from the *Bani* of Guru Gobind Singh to prove the statement.

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SCHOLARSHIP

see also

POETRY

1080 ABDUL QADIR, SAYAD. *Short history of the Sikhs*. Lahore, The author, 1921. pp. 4—33.

(E)

In the quiet seclusion of the Himalayan mountains the young Guru set himself first to the task of self-improvement. He called together great Pandits from Patna and Benaras and great scholars of Persian from the Punjab. He assiduously learnt all they could teach him, and hereditary as the gift of poetry had been in his family, he developed a style of Hindi poetry which has remained unsurpassed since his times. He went through the whole range of epic literature in Sanskrit, and stored his mind with the soul-stirring legends of the Mahabharta and the Puranas.

1081 AMOLE, S. S. "Dashmesh Ji di sahit sewa," *Sant Sipahi*, 7(1), 1952 : 12.

(P)

The author has summed up the achievements of Guru Gobind Singh in the field of literature. He was an intellectual and a genius.

1082 ARJAN SINGH. *Gurbani Guru*. Amritsar, Shrak Jatha Chhabil, 1932. 16 p.

(P)

A brief study of Guru's writings and teachings.

1083 AVTAR SINGH, AZAD. "Guru Gobind Singh da sahit," *Jathedar*, December 29, 1965 : 21.

(P)

Guru as a writer. His writings are living documents of courage, chivalry, valour and gallantry. His epical writings have a deeper import.

1084 BALWANT SINGH, PREMI. "Sri Guru Gobind Singh Ji di bani ate rachna." *Ajit*, April 13, 1962 : 8.

(P)

A study in historical perspective of Guru's writings. An illustrative study revealing the multi-sided personality of the Guru.

1085 BHOGAL, PIARA SINGH. "Guru Gobind Singh Ji di rachna," *Sant Sipahi*, 7(1), 1952 : 51.

(P)

A brief literary survey of Guru Gobind Singh's *bani* who has achieved perfection in subjective poetry as well as in objective poetry.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

1086 DHILLON, HARJINDER SINGH. "Guru Gobind Singh—sahityak drishtikon ton," *Jathedar*, January 8, 1965 : 8.

(P)

His poetic genius has an imprint of his variegated personality. Full of information, inspiration and instruction, it ushered in a new era in history. A revealing study from literary standpoint.

1087 GANDA SINGH. *A brief account of the Sikh people.* Calcutta, The Sikh Cultural Centre, 1959. pp. 27—31.

(E)

In addition to being a great soldier, Guru Gobind Singh was a versatile scholar possessing an eloquent and forceful style of writing. With a sword by his side and bows and arrows ready at hand, he would write his verses in the field of battle while directing the movements of his men in action against the enemy.

1088 KAHAN SINGH, NABHA. "Sri Guru Gobind Singh Ji da kavya nal prem," *Phulwari*, 7(2), 1930 : 21—23.

(P)

The author describes the interest of Guru Gobind Singh in literature and his patronage to the litterateurs. Guru Gobind Singh had given Rs. 60,000/- to Shri Hans Ram on the completion of translation of Mahabharta in Hindi.

1089 KASEL, KIRPAL SINGH AND PARMINDER SINGH. *Sahit Prakash.* Ludhiana, Lahore Book Shop. 338 p.

(P)

A book of literary essays in Punjabi language and literature. "Guru Gobind Singh aur Sahit Sewa" at pp. 233—242 presents an informative reading.

1090 KIRPAL SINGH. "Vidyapati de rup vich," *Sant Sipahi*, 10(1), 1955 : 15.

(P)

It sums up the achievements of Guru Gobind Singh in the field of literature.

1091 MEHTAB SINGH. "Guru Gobind Singh, a great litterateur," *The Spokesman*, 6(3), 1956 : 18.

(E)

He was not only a successful general but was also a master-writer. He realised that he could infuse spirit into the nation only through the vehicle of literature and he did it successfully.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

1092 PADAM, PIARA SINGH. *Hindustani Kavi*. 2nd ed. Delhi, Attar Chand Kapur, 1955. 208 p.

(P)

Pp. 120-134 deal with Guru Gobind Singh as a poet, writer and creative artist.

1093 PURAN SINGH. *The book of the ten masters*. 2nd ed. Lahore, Sikh University Press, 1920. pp. 97-127.

(E)

"Anandpur was a centre of life of the people: spiritual, mental and physical. Around the Master assembled poets, painters, and scholars; and he encouraged the development of art and learning in his people. The disciples were sent to Benaras to learn Sanskrit. He caused many long Sanskrit books to be translated into Hindi. In fact, the disciples had returned to their own line of work, forgetful of the injuries inflicted on them by the kings. There was a tremendous revival of literature and art at Anandpur."

1094 RANDHIR SINGH, BHAI. "Guru Gobind Singh Ji di madri boli," *Sant Sipahi*, 6(8) 1951: 29—32

(P)

The author has tried to establish the mother-tongue of Guru Gobind Singh while contradicting Giani Zail Singh who took Hindi as mother-tongue of Guru Ji.

1095 SEWA SINGH, SEWAK. "Sri Dashmesh da sahit piyar," *Ajit*, January 6, 1960: 2.

(P)

A study of Guru as a poet-scholar. Intellectual courage was infused in the masses through his own writings.

1096 TARAN SINGH. "Education of Guru Gobind Singh and other Sikh Gurus", *The Spokesman*, 7(1), 1957: 14.

(E)

The aspect of education of different Gurus is discussed with particular reference to Guru Gobind Singh under eight sub-heads, such as Cultured personality, Physical culture, Scholarship, Continence, Education, *Katha samparda*, Physical culture, Organisation and discipline.

1097 TEJA SINGH. *Sahit darshan*. Patiala, Parkash Pustkala, 1951. 320 p.

(P)

Literary history of the Panjab and Guru's contribution to the epic poetry and other inspirational literature of classical value.

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1098 VIR SINGH, BHAI. *Sri Guru Gobind Singh Ji da vidya darbar.* Amritsar, S. G. P. C. 88 p.

(P)

Gives a bird's eye-view of prominent poets in the *darbar* of Guru Gobind Singh.

SHRINES

1099 BALBIR SINGH. "Experiences of a visit to Shri Hem Kund Sahib," *The Sikh Review*, 12(13), 1964: 27—31.

(E)

An account of a visit to Hem Kund with the sole spirit of pilgrimage to have the *darshan* of the sacred soil where our great Guru Gobind Singh performed *tapasya* before his birth in this world in the year 1666.

1100 BALWANT SINGH. "The sacred shrine of Hazur Sahib," *The Spokesman*, 3(19), 1953: 5.

(E)

The author refers to his visit to Nander, the last resting place of the prophet-poet-warrior Guru Gobind Singh. The article throws light on the cordial relations between Nizam and Maharaja Ranjit Singh who lent the services of 14000 Sikh troopers to help the Nizam at his request. The author advises that there must have a central council to coordinate such conventions and practices on such seats of authority at Amritsar, Patna Sahib, Anandpur Sahib and Nander Sahib because the baptismal conventions at Nander are different as we find in the Punjab.

1101 BHAGAT SINGH. "Paonta Sahib: its past, present and future potentials," *The Spokesman*, 11-A(20 –21), 1962: 21—22.

(E)

Paonta Sahib occupies a very significant position in the life story of Sri Guru Gobind Singh and so in the anna s of the Khalsa.

1102 ———. "A sanctified scenic Sikh shrine," *The Spokesman*, 14(32—33), 1965: 31 –32.

(E)

The article relates to the historic shrine Bhadaur Sahib situated in the revenue estate of the village of Bhadaur in Una Tehsil of Hoshiarpur district.

1103 HARBANS SINGH. "Sikh shrines in the South," *The Spokesman*, 2(1), 1952: 13.

(E)

"The margin of the river Godavari as it meanders across the middle

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of the Deccan peninsula is punctuated with Sikh shrines of unique reverence and historical association. These shrines, eight in number, span a distance of nearly ten miles."—Author.

These shrines are connected with the last days of Guru Govind Singh's life. Guru Govind Singh sojourned in this part of the country for 14 months.

1104 HARNAM SINGH. "My pilgrimage to Sri Hazur Sahib," *The Spokesman*, 6(14—15), 1956: 25—26, 39.

(E)

The short span of time that witnessed the lord of the white hawk there on the banks of the Godavari stand out in bold relief in the history of India especially for the conversion of Bairagi Madho Das. The article is discussed under fourteen sub-heads, such as Gurdwara Sangat Sahib, Gurdwara Mal Tekri, Gurdwara Nagina Ghat Sahib, Gurdwara of Banda Ghat, Gurdwara Langer Sahib, Gurdwara Hiraghat, Gurdwara Mata Sahib Kaur Ji, Gurdwara Shikar Ghat, Management, Attitude of the Congress Government, Khalsa in Nander and the Deccan, Gratuities and grants to neophytes, Suggestions for immediate improvement, Arms and military training.

1105 *Itihas Gurdwarian*. Amritsar, S. G. P. C. 347 p.

(P)

It refers to the description of Sikh shrines and their importance related to the life of Sikh Gurus.

1106 JAWAHAR SINGH. "Pilgrimage to Shri Hem Kund," *The Spokesman*, 15(3), 1965: 5.

(E)

People undertake this pilgrimage to such a far off place due to their devotion and faith in Guru Gobind Singh. Hem Kund is a sacred place. It is situated at the height of about 15,000 feet above sea level among the Himalayas.

1107 NAHAR SINGH. "Sikh Gur tirath," *Phulwari*, 11(3), 1935: 184—193.

(P)

It is a description of the travels of Bhai Dhana Singh who has visited 1600 historical gurdwaras within five years and travelled 20,000 miles on cycle. In the article, minute details of the Gurdwaras related with life events of Guru Gobind Singh are given with particular reference to the hill areas.

1108 *Paonta-Anandpur*. Amritsar, Khalsa Samachar, 1949. 49 p.

(P)

A brief description of Paonta Sahib and Anandpur Sahib.

1109 *Paonta Sahib*. Amritsar, Khalsa Tract Society, 1949. 98 p.

(P)

A brief description of Paonta Sahib.

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1110 SARAN SINGH. "Hem Kund," *The Sikh Review*, 13(14), 1965: 21—26.

(E)

The article is discussed under nine sub-heads, such as Discovery and the urge, Hope springs eternal, The tortuous drive, The pilgrims' progress, The trek begins, An impressive interlude, A glimpse of the Lord's messenger, The final ascent, Fulfilment.

1111 SHER SINGH. "Hem Kund Parbat hai *jahan*," *Phulwari*, 8(8), 1931: 553—560.

(P)

Author has tried to establish the authenticity of Hem Kund Parbat.

1112 SOHAN SINGH. *Sri Hemkund Sapatsring*. Amritsar, Khalsa Tract Society, 1944. 76 p.

(P)

It is a travel book for the guidance of those who want to go to Hem Kund, a secluded place in the mountains. From Sikh religious point of view, too much importance is attached to this place, as Guru Gobind Singh stated that he had penanced at this place in his former life in the form of a *Rishi*.

1113 TARA SINGH. *Sri Guru tirath sangrah*. Amritsar, Buta Singh Partap Singh. 272 p.

(P)

Gurdwara in Sikh faith, is a nucleus of the gospel of the Guru, which emanates light and divine message. A study, descriptive-cum-cultural of all the temples in Sikh religion.

SOCIAL REFORMS

1114 CHOPRA, HIRA LALL. "The Guru and social reform," *The Sikh Review*, 3(1), 1955 : 21—23.

(E)

Guru brought 'social reform' through various angles. Lasting work and startling change in the spirit of the masses, have left an indelible impress on History. Message for the modern man.

1115 DARSHAN DASS. "Sri Guru Gobind Singh te samaj sudhar," *Jathedar*, January 8, 1965 : 6—11.

(P)

Social reform was the touch-stone on which the Guru based his teachings, ideals and doctrines. A vivid study of Guru's contribution for commonweal.

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1116 DAVIES, ALFRED MARVYN. *The Sikhs and their history.* London, Saunders Phillips, 1917. pp. 19—21.

(E)

"The Sikhs, in fact, were now ready for the changes and reforms which Govind, was to introduce—reforms which completed the work of Nanak and which finally distinguished the Sikhs from all other peoples both in their religion and in their customs. All Govind's plans were directed towards increasing this distinction. He called the sect by the name of Khalsa."

1117 IBBETSON, SIR D. C. J. *The religions of the Punjab.* Calcutta, The author, 1883. 35 p.

(E)

It is a report on the census of the Punjab, taken on the 17th February 1881 by Denzil Charles Jelf Ibbetson of Her Majesty's Bengal Civil Service. It refers to the Sikhs of the Punjab at page 20 with particular reference to Guru Gobind Singh at pages 22—23 with the remarks that Guru Gobind Singh openly attacked all distinctions of caste and taught the equality of all men who would join him.

1118 INDIA. CEYLON. *Straits settlements.* London, Kegan Paul, 1899. pp. 214.

(E)

"Guru Gobind also taught the doctrine of abolition of caste, and social equality between the four great caste divisions of Hindus."

1119 KALRA, MOHAN SINGH, ED. "Purpose of initiated fraternity," *The Sikh Review*, 11(1), 1963 : 2—3.

(E)

The other equally important and memorable step which the Guru took to resist the might of the aggressive rulers, was to repair all breaches of caste, creed, class and other parochial tendencies in his ranks so as to present a solid front to the enemy.

1120 KIRPA SAGAR. "Sri Guru Gobind Singh Ji de upkar," *Phulwari*, 7(2), 1930 : 33—36.

(P)

The author pays tribute to Guru Gobind Singh for his efforts in removing untouchability from the society which he considers the root cause of demoralisation in the nation.

1121 MANCHANDA, RAM CHAND. "Sri Guru Gobind Singh Ji ne murda quam nu zinda kar vikhaya" *Phulwari*, 7(2), 1930 : 83—85.

(P)

The author pays tribute to Guru Gobind Singh who inculcated the

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spirit of bravery and inspired the dead nation to take to arms against the Mughals who were out to destroy the nation.

1122 MOHAN SINGH. "Agar na hote Guru Gobind Singh to sunt hoti sab ki", *Sant Sipahi*, 5(12), 1951 : 35.

(P)

The article supports the caption, narrated by Bule Shah, a Sufi poet that without the active opposition of Guru Gobind Singh—to the cruel *raj* of Aurangzeb there would have been no Hindu religion as Aurangzeb was out to convert every Hindu to Mohammedan.

1123 ———. "Faith restored," *The Sikh Review*, 9(4), 1961: 29—34.

(E)

The article depicts the political condition of India at the time when the tenth Guru ascended the *Gaddi*, the demoralisation to which the nation had sunk. It was the tenth Guru who restored the faith amongst the down-trodden and caste-ridden people. It was a miracle wrought by the Guru when he created the Khalsa and blessed it with victory.

1124 NARANG, ATTAR SINGH. "Khalsa Panth sajan wala Sat Guru," *Ajit*, April 13, 1964 : 28.

(P)

Transgressing all barriers of caste, creed and colour, the Guru established a creed—which is universal and all embracing.

1125 NEWTON, CHARLES, ED. "Guru Gobind Singh : father of the Khalsa," *The Sikh Review*, 8(1), 1960 : 2.

(E)

In addition to his accomplishment as saint, patriot and soldier, the Guru was a recognised writer...He was also a great social reformer and law-giver.

1126 PEACE, M. L. "Reformation must become transformation," *The Sikh Review*, 11(7), 1963 : 52—54.

(E)

The Sikh reformation has developed into a transformation which will never lose its features with the passage of time. It is indeed a unique transformation in the history of the human race.

1127 ———. "The most terrible monster," *The Spokesman*, 13(18—19), 1963 : 31.

(E)

The article describes the social evil of caste system in the society and how the Gurus including the tenth Guru made efforts to uproot the evil from the Indian soil. A secular approach to create universal brotherhood.

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1128 PRITAM SINGH. "Guru Gobind Singh : an apostle of freedom," *The Tribune*, January 11, 1935 : 11.

(E)

The author has depicted the times when the Sikh Gurus appeared in the Indian history and how they suffered for the noble cause of righteousness. About the role played by Guru Gobind Singh, the author remarks that he really reared up a band of devoted followers, who gave their lives for freeing their countrymen from the tyranny of caste and creed and from the political servitude of those times.

1129 SARDAR SINGH. *Jati khandan*. Amritsar, Sucha Singh. 25 p.

(P)

An attempt towards a classless society has been made with quotations from the *bani* of Guru Gobind Singh.

1130 SHER SINGH SHER. "Sikhism—death blow to caste system," *The Spokesman*, 3(14—15), 1953 : 30.

(E)

The author summarises in brief the repudiation of caste system preached by Sikh Gurus to their followers and the part played by Guru Gobind Singh in baptising the people of any castes with the remarks that "the temple and the mosque are the same to me, and the whole of mankind is only one caste."

1131 TREVASKIS, HUGH KENNEDY. *The land of the five rivers : an economic history of the Punjab from the earliest times to the year of grace 1890*. London, Oxford University Press, 1928. xx, 372 p.

(E)

As the title implies the book is written from the economical point of view and is divided into five chapters with sub-chapters. The author refers to Guru Gobind Singh on page 1168 and pays tribute with the remarks that it was Gobind Singh who first conceived the idea of forming the Sikhs into a religious and military Commonwealth ; and he executed his design in the systematic spirit of the Spartan Lycurgus. Under him the organisation which "had sprung into existence as a quietest sect of a purely religious nature and had become a military society of by no means high character, developed into the political organisation which was to rule the whole of North-Western India, and to furnish to the British arms their stoutest and most worthy opponents."

1132 VASWANI, T. L. "The Guru of the great heart," *The Spokesman*, 7(1), 1957 : 3.

(E)

"The Guru's actions flowed from his heart. It was an angel-heart. It was a reflection of the Mother-Heart of the Universe. So he stood by the weak and the down-trodden, the poor and the forlorn."—Author.

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1133 VIR SINGH, BHAI. "Vasi Anandpur, janam Patna Sahib," *Khalsa Samachar*, May 12, 1907.

(P)

An instructive article preaching for the removal of untouchability with quotations from the *bani*.

SYMBOLS

1134 AJAIB SINGH. "Sikh symbols and their maintenance," *The Spokesman*, 6 (14-15), 1956: 39.

(E)

"Young men admit that wearing the hair unshorn was a necessity in Guru Gobind Singh's time and even for some period afterwards. But what is the necessity now ? They ask." The author has posed the above problem in the article and tackled with the issue and its intricacy and solution in a lucid way. Also published in *The Sikh Review*, 3(10), 1955: 5—7.

1135 ———. "What do the Sikh symbols signify", *The Sikh Review*, 6 (5), 1958: 11-14.

(E)

"For any one to join the Khalsa fold—now commonly called the Sikh faith—Guru Gobind Singh, the founder, prescribed five symbols, namely *keshas*, *kanga*, *kirpan*, *kada* and *kacha*.

The article is discussed under ten sub-heads, such as *Keshas* afford Guru's pattern of humanity, Conformity with nature's laws, The unshorn hair afford strength, *Keshas* afford personality, *Keshas* helped in breaking the old caste system, *Keshas* attained traditional values, Significance of the other symbols—The comb, Significance of the sword, or *kirpan*, Significance of the steel bangle, or the *kada*, Significance of the *kacha* or shorts.

1136 ARJAN SINGH. *Tegh te dhal di bakhshish*. Amritsar, Partap Singh Pritam Singh, 1929: 16 p.

(P)

The tenth Guru—Gobind Singh—Infused spirit of self-sacrifice, and patriotism in the suppressed and down-trodden and gave them 'sword' as a symbol of *shakti* or self-defence.

1137 AVTAR SINGH, AZAD. "Kharg het men sharan tuhari," *Prabhat*, December 30, 1962: 6.

(E)

'The sword'—symbol of death for the enemy, very emblem of Sikh faith after the tenth Guru. Every religious leader expounds policy of self-defence. A novel approach.

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1138 BHAGAT SINGH. "The distinctive Sikh symbol," *The Spokesman*, 6 (3), 1956: 9, 23, 24.

(E)

The article describes the importance of the Sikh symbols and their significance in the life of the Sikhs. Symbols are symbolic of Sikh faith as a distinct one.

1139 ———. "Keshas: the sacred symbol of the Sikhs," *The Sikh Review*, 5 (4), 1957: 21—31.

(E)

The article is discussed under twelve sub-heads, such as Reason behind the injunction to wear unshorn hair, Traditional, Biological, Nature's indication, Spiritual, Aesthetic, Martial, Social, Symbol without character, An objection to difference in form, The problem, Suggestions to solve the problem.

1140 ———. "Sikhs and taboos," *The Sikh Review*, 8 (1), 1959: 32—37.

(E)

Under the sub-head. "Utility of symbols" the question of symbols and taboos is examined, though no devout Sikh even questions the utility of any symbol. He wears it, under the behest of the Master, but from this it does not follow that the question should not be discussed for the benefit of the ignorant, the wavering and the lukewarm in faith. The article discusses the subject under ten heads such as The comb, The bangle, The shorts, The *kirpan*, Recognised by constitution, The Sikh taboos, Ban on shaving, Ban on smoking and intoxicants, Ban on kosher meat, Ban on illicit connections '*per nari ke sej me supne be na jaio*'—Thou shall not covet another's wife's company even in a dream.

1141 BISHAN SINGH. *Kesh te Khalsa jee*. Amritsar, Singh Brothers, 1951: 76 p.

(P)

A small booklet dealing with forms and symbols in Sikh faith. A study in modern context.

1142 CHATRATH, BALWANT SINGH. "Sikh symbols," *The Spokesman*, 2 (50-51), 1952: 24.

(E)

More emphasis has been laid on forms and symbols in Sikh faith. Sikh community is a distinct race and has to abide by the code of discipline and conduct expounded by the Guru.

1143 CHAWLA, SURJIT KAUR. "The importance of Sikh symbols and form," *The Sikh Review*, 2 (7), 1954: 50—53.

(E)

To understand the importance of Sikh symbols and forms, a clear comprehension of the main objects underlying Guru Gobind Singh's

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idea of forming the Khalsa Panth is required. This is what the author has tried to explain.

1144 CULLER, JEANNE. "The importance of Sikh symbols," *The Spokesman*, 4(13), 1954: 26.

(E)

"A symbol is the outer covering or shell of an ideal. It serves as a protection, it is not a superficiality as many would lead us to believe. Eliminate your symbols, my Sikhlings, and watch the Khalsa crumble. Take off the turban, shave the beard, cut the hair or throw aside the *kara*. I can tell you truthfully, the result would be embarrassing as well as disastrous."—Author.

1145 DALIP SINGH. "Significance of the *Kirpan* or sword," *The Sikh Review*, 5(12), 1957: 9—24.

(E)

"The article has been discussed under twenty-four sub-heads, such as Cult of the Guru, Millions of worlds, Force for good, Law of struggle, War—a necessary evil; Fear of force, Relative term, Peace of the grave, Preservation of peace, Fight for righteous cause, Force last resort, Qualification for use of force, Cowardly non-violence, Asoka's non-violence, A secticism condemned, Gandhi's change of policy, Fight against evil, Sikh's grand example of fighting the evil, Guru Arjan's sacrifices, Sayad Khan and Nasiran, Andrews' praise, Means and ends, Force begets freedom, Symbol of good.

1146 DHARAMANANT SINGH. "Philosophic interpretation of Sikh symbols," *The Sikh Review*, 12(12), 1964: 48—61.

(E)

This is a chapter from the author's book "Plato and the true enlightner of souls" giving the philosophic interpretation of Sikh symbols.

1147 GREENLESS, DUNCAN. "Birth of the Khalsa," *The Sikh Review*, 11(7), 1963: 4—5.

(E)

This is the substance of the author's talk given at the Gurdwara Tyagarayanagar, Madras on 13th April, 1963 and is discussed under three sub-heads, such as A question on symbols, Symbols—signs of faith, Non-violence and *kirpan*.

1148 GROVER, SEWA SINGH. *Kesh*. Amritsar, Wazir Hind Press. 80 p.

(P)

Form and symbols are the essential part of the Sikh faith that makes it distinct one.

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1149 GURBACHAN SINGH. "Vital importance of Sikh symbols," *The Sikh Review*, 11(4), 1963: 15—19.

(E)

The article is discussed under seven sub-heads, such as No compromise, No worldly gain, Spiritual significance, Dangerous laxity, Religious persecution, Symbols alone not enough, Spiritual vandalism.

1150 GURDIT SINGH. *Kesan di barkat*. Amritsar, Jiwan Singh Arjan Singh. 100 p.

(P)

An essay on forms and symbols in Sikh religion, indicating their origin and historical importance.

1151 HANSPAL, LEELA. "The importance of Sikh symbols and forms," *The Sikh Review*, 2(9), 1954: 38—41.

(E)

The article describes the importance of Sikh symbols and forms in the life of the Sikhs.

1152 HARNAM DAS. "Philosophy of the sword," *The Sikh Review*, 3(3), 1955: 22—32.

(E)

Sword—symbol of self-defence maintaining the dignity of human soul—was the essential part of Guru's personality. New spirit of sacrifice was rekindled in the apparently dormant masses.

An old article reproduced from *The Sikh Review* on philosophy of the sword to allay doubts of Mrs. Van Gogh, Holland, one of *The Sikh Review's* life members and for the interest of the new readers. Also published in *The Sikh Review* 10(8), 1962: 31—41.

1153 IKRAM, S. M. *Muslim civilization in India*. N. Y., Columbia University Press, 1964. pp. 194—195.

(E)

It was Gobind Singh who gave the Sikhs their very distinctive symbols—the uncut hair, the steel bangle, the sword—that established their identity as a separate people.

1154 INDER SINGH, CHAKRAVARTI. "Khalsa Panth di dusht damni," *Ajit*, April 13, 1963: 15.

(P)

Inspiring study of the sword of Khalsa—'*Kirpan*'—a relic of the ancient times, is an awe-inspiring weapon."

1155 JAGJIT SINGH. "Shastar te Sikh," *Sant Sipahi*, 7(2), 1952: 41.

(P)

The article describes the importance of arms for the Sikhs and

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quotes incidents from the life of Guru Gobind Singh who gave five arms to Mata Sundri Ji at Delhi as his substitute in his absence while leaving for Hyderabad.

1156 JOGINDER SINGH. "Importance of Sikh symbols," *The Sikh Review*, 13(14), 1965: 13—20.

(E)

The author has discussed the importance of Sikh symbols under five sub-heads, such as Term *Sehjdhari* defined, Importance of *keshas*, Mode for the spread of Sikhism, *Parchar* for spread, Root cause for proposed relaxation.

1157 MANOHAR SINGH. "The importance of Sikh symbols and form", *The Sikh Review*, 2(8), 1954 : 48—51.

(E)

If we have faith in Almighty and our K's are intact, saturation of mental peace is not far away, consequently stability is unquestionable and the word extinction becomes extinct. Hence symbols and forms are intimately associated with the very existence of the Sikhs and are to be preserved at all costs.

1158 Parry, R. E. *The Sikhs of the Punjab*. London, Dranes, 1921. 128 p.

(E)

The book is written with the object of giving to the general public some ideas of the Sikhs of the Punjab and it refers to Guru Gobind Singh at pages 15-16 for his preaching the Khalsa, attacking caste, instituting the '*Pahul*' and five outward signs and thus forming a brotherhood.

1159 PREETAM SINGH. "Importance of Sikh symbols", *The Spokesman*, 10(14), 1960 : 51—52.

(E)

The author has discussed the importance of Sikh symbols as the basic principles of faith laid down by Guru Gobind Singh.

1160 ———. "Keshas or no keshas", *The Sikh Review*, 5(6), 1957 : 38—42.

(E)

The article describes the importance of *keshas* as one of the symbols for the Sikhs.

1161 ———. "The importance of Sikh symbols", *The Spokesman*, 15(31-32), 1966 : 33—34.

(E)

The symbols are the hedge created to preserve the spirit underlying the philosophy.

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1162 PURAN SINGH. Kalgianwale di amant kes", *Khalsa Samachar*, April 1919.

(P)

The author has laid stress on the keeping of hair on the body, the most important symbol assigned to the Sikhs by Guru Gobind Singh which stands for purity and sacredness.

1163 ———. "The sword of Guru Gobind Singh", *The Spokesman*, 3(21), 1953 : 5.

(E)

Every Sikh is to wear his sword. Not his own, *kirpan* is a gift from the Guru. It is not an instrument of offence or defence, it is mind made intense by the love of the Guru. The Sikh is to have sword-like mind. It is the visible sign of an intensely sensitive soul.

1164 RAGHBIR SINGH. "Place of five symbols in Sikhism", *The Spokesman*, 13(33), 1964 : 25—26.

(E)

Every efficient and successful organization must have some sort of rules of conduct, discipline and forms or symbols by which its members can be easily recognised. The symbols provided the unifying force and the necessary stimulus for attachment to and enthusiasm, emotion and sentiment for the organization. Also published in *The Spokesman*, 6(14-15), 1956 : 21—22.

1165 RAJINDER SINGH. "They died for their keshas", *The Sikh Review*, 12(12), 1964 : 9—11.

(E)

Keshas are the stamp and seal of Guru Gobind Singh affixed upon the Khalsa. The Guru owes only that devotee as his own, who bears his stamp and wears the *keshas*. Also appeared in *The Spokesman*, 13 (33), 1964 : 45.

1166 SAHIB SINGH. "Shorning of hair", *The Spokesman*, 15(31-32), 1966 : 27—30, 33.

(E)

An article from the book entitled "Life History of Guru Gobind Singh," in Punjabi by the author, English translation by Dalip Singh

1167 SARDUL SINGH. "Import of symbols", *The Sikh Review*, 9(5), 1961 : 5—10.

(E)

The article describes the importance of different Sikh symbols under five sub-heads such as The old order changeth, The ideal man a spiritual soldier, The emblems of spirit, Always on duty, Degh, Tegh

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1168 SURINDER SINGH. "The iron ring," *The Sikh Review*, 13(14), 1965: 28—31.

(E)

The author has discussed the importance of Sikh symbols with special emphasis on '*kara*'—the iron ring.

1169 TARA SINGH. *Panch-Kakar*. Nairobi, Sikh Sangat. 117 p.

(P)

It is an interpretation of the Sikh symbols in the form of a dialogue between two persons with fictitious names, i. e. Bhai Viveka Singh and Sadhu Tarka Nand.

1170 TEJA SINGH. *Sikhism: its ideals and institutions*. Calcutta, Orient Longmans, 1951. pp. 30—35.

(E)

Under the chapter heading "Forms and Symbols," the author writes: "The Sikh forms were not conceived in a spirit of exclusiveness, or as essential to the spiritual advancement of individuals They were simply appointed to serve as aids to the preservation of the corporate life of the community."

1171 TRILOCHAN SINGH. "The peril of modernising Sri Guru Gobind Singh," *The Spokesman*, 6(14—15), 1956: 19—20, 46.

(E)

Study of the Guru's life and gospel, especially forms and symbols, from the standpoint of a twentieth century youth. Adventurous and restive sect of the modern age is always on pins and needles and flouts the authority symbols. Call to the masses.

1172 VAINS, J. S. "Sikh symbols and their future," *The Sikh Review*, 5(1), 1957: 50—53.

(E)

The article is discussed under five sub-heads, such as Two approaches, Campaign against ritual, Dramatic demand, Significance of symbols, Necessary feature.

1173 WYLAM, P. M. "The five k's," *The Sikh Review*, 11(1), 1963: 48—49.

(E)

A simple explanation of five k's has been excerpted from the paper read by the author at the World Congress of Faiths, London, on January 23, 1962.

1174 ———. "The spiritual meaning of Amrit and symbols," *The Sikh Review*, 14(15), 1966: 5—11.

(E)

Talk given in London on the occasion of Baisakhi, 1966.

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TIE THE BROKEN TIES

1175 "Battlefield of Muktsar," *The Spokesman*, 4(1—2), 1954: 5.

(E)

The article describes the eventful battle fought between the Guru's forces and those of the Mughals. It was here that the Sikhs who had disowned him at Anandpur fought valiantly against the Mughal forces and atoned for their desertion at Anandpur. One of the martyrs begged of the Guru while dying to tear off the '*Bedawa*' (deed disowning the Guru given by the Majha Sikhs on leaving Anandpur).

1176 HARBHAJAN SINGH. "Mukti ke data, aur chalees mukton ki amar katha," *Prabhat*, January 8, 1965: 11.

(U)

An important historical event, revealing spirited leadership, benevolence and humility of the Guru.

1177 LAKSHMAN SINGH, BHAGAT. "The forty immortals," *The Sikh Review*, 9(7), 1961: 29—30.

(E)

The article describes how the forty Sikhs deserted the Guru at Anandpur and gave in writing their *Bedawa* and how they repented on their folly and redeemed it at the battle of Muktsar by laying down their lives.

1178 "The martyrs of Muktsar," *The Spokesman*, 2(38), 1952: 7.

(E)

The Guru asked the two dying martyrs, "Do ask for something? What would you have?" They replied, "If you are indeed gracious, then tear off the disclaimer which we indiscreetly wrote at Anandpur."

The Guru pulled out the document from his pocket, tore it to pieces and said. "Blessed are you to ask for others' good. Blessed are you." History has come a long way since then.

1179 RATTAN KAUR. "The forty martyrs," *The Spokesman*: 8(41), 1958: 5.

(E)

The article narrates how the forty followers of Guru Gobind Singh disclaimed and left him at Anandpur but soon became repentant of their misdeed and to atone it laid down their lives at Muktsar in a battle with the Mughal forces.

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TRANSFORMATION

see also

BAISAKHI AND BAPTISM

1180 "After the 'pahul' at Anandpur : 'pahul' administered far and wide", *The Spokesman*, 2(37), 1952 : 7.

(E)

Various songs from '*Panth Parkash*' by Guru Gobind Singh rendered into English.

1181 AJIT SINGH. "The order of the Khalsa," *The Sikh Review*, 12(12), 1964 : 32-33.

(E)

The story of the birth of the Khalsa brotherhood makes a fascinating reading, for it has all the merits of drama, conflict and suspense in addition to being the story of miracle wrought by masterly handling of man's emotions and balancing them so as to endow man with a new sense of values.

1182 ALLEN, MARGUERITE. "Guru Gobind Singh and the Khalsa," *The Sikh Review*, 7(8), 1959 : 33—38.

(E)

Guru Gobind Singh had as many facets as the world's most intricately cut-stone but the apex of their reflection was centred on his uncanny understanding of human nature and his ability to control it. A chronological study of his life shows that his movements were deliberately made to lead up to one of the most amazing of all mass phenomena—the creation of the Khalsa. Also published in *The Sikh Review*, 14(14), 1966 : 11—16.

1183 ———. "The Khalsa : India's Sphinx," *The Sikh Review*, 11(4), 1963 : 20—22.

(E)

The author concludes that the Sikhs are the Sphinx that rose from the ashes of India's sickness.

1184 ———. "Khalsa, then and now," *The Sikh Review*, 4(4), 1956 : 5—14.

(E)

The author has described the glorious creation of the Khalsa by Guru Gobind Singh and the role it played to mould the destiny of the people and then draws a picture of the present Sikhs.

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1185 AMAR SINGH. "Khalsa panth ka zahoor ya insaniyat ki miraj," *Prabhat*, December 30, 1962 : 7.

(U)
Advent of the Khalsa means decrying of all old and conventional dogmatic fanatic religious modes. After taking nectar, man becomes what we call a Sikh—a true worshipper of God and humanity.

1186 AMAR SINGH, GIANI. "Khalse da janam," *Sant Sipahi*, 17(4), 1961 : 19.

(P)
It relates to the creation of Khalsa by Guru Gobind Singh at Anandpur Sahib.

1187 AMIR SINGH, VIGANI. "Guru Gobind Singh da Panth," Sant Sipahi, 5(12), 1951 : 23.

(P)
The author draws a beautiful comparison of the Sikh Panth of the present times with those of Guru Gobind Singh's time.

1188 ARJAN SINGH. *Khalsa da janam*. Amritsar, Kirpal Singh Balbir Singh, 1930. 24 p.

(P)
The birth of Khalsa—ushering in of a new era in Sikh history. A small pamphlet dealing with this glorious revolution in the history of the Punjab.

1189 AVTAR SINGH, AZAD. "Sri Guru Gobind Singh jee ka Khalsa Panth," *Prabhat*, April 12, 1966: 7.

(U)
After Guru Gobind Singh—a train of militant soldiers under Banda Bahadur faced the external onslaughts, and defended the country. 'Khalsa' is a living symbol.

1190 BALWANT SINGH. "The great miracle," *The Spokesman*, 15(31-32), 1966 : 68.

(E)
It was on the Baisakhi day that a stirring miracle happened in Anandpur when Guru Gobind Singh created the Khalsa—destined to play a great role in the history of India.

1191 ———. "Guru Gobind Singh's miracle," *The Spokesman*, 4(13), 1954 : 17.

(E)
It was indeed a miracle to transform the emasculated people of the Punjab into valiant warriors.

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1192 BALWANT SINGH. "Transformation of emasculated slaves," *The Spokesman*, 13(33), 1964 : 44.

(E)

Non-violence practised by some of the predecessors of Guru Gobind Singh had proved futile and when Guru Gobind Singh delivered the sword into the hand of his saintly followers, they cleared the Punjab of the invader and drove him beyond the Khyber Pass. Guru Gobind Singh's manly spirit alone could save India.

1193 ———. "Why and how the tenth Guru designed the Khalsa," *The Spokesman*, 3(14-15), 1953 : 16.

(E)

It is a translation of the accounts for the birth of the Khalsa at Anandpur from *Panth Parkash* in verse. On the Baisakhi day, March 30, 1699 five times Guru cried these words in a vast assemblage. "Is there any one here who would lay down his life for '*Dharam* ?" and each time one of the congregation rose from his seat and offered himself for sacrifice. After the baptismal ceremony he instructed them to embrace one creed; follow one Panth. "Shed your caste system. Let none of you deem himself superior to another. Think not of pilgrimages. Think not of gods and goddesses. Mix not with perverse, wicked people. Mix not with those who are guilty of female infanticide. Smoke not nor mix with habitual smokers. Follow the Guru Granth. Never be unarmed. You yourself kill goats by a single stroke (*Jhatka*) ; never use the flesh of animal by slow torture (*Halal*). Above all ever remember God."

When the Guru had administered baptism to his "Five beloved" Sikhs, he stood up before them with folded hands and begged them to baptise him in the same way as he had baptised them and he received his baptism accordingly.

1194 BEDI, G. S. "Guru Gobind Singh : the creator of the Khalsa," *The Spokesman*, 15(17-18), 1965 : 35.

(E)

The Guru created the Khalsa to fight out tyranny. The Khalsa is the Guru's highest creation and the greatest contribution to the service of humanity. The Khalsa is the brotherhood of the pure ones who are dedicated to the service of society.

1195 BHAGAT SINGH. "The Khalsa or order of the pure," *The Spokesman*, 5(15), 1955 : 31.

(E)

On the sacred day of Baisakhi the new order of the pure was introduced by the great Guru Gobind Singh as an all-out effort to regenerate his Sikhs for the liberation of the motherland from tyranny—political, religious and social.

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1196 BHAGAT SINGH. "Need of a personality centre for the Khalsa," *The Spokesman*, 6(14-15), 1956 : 37—38.

(E)

It was on the sacred festival day of Baisakhi in the year 1699 that the great Guru Gobind Singh, announced one of the momentous decisions he made during his life.

1197 BHARPUR SINGH. "The Khalsa is immortal," *The Spokesman*, 5(15), 1955 : 14.

(E)

On the Baisakhi day the Khalsa was created by the Great Guru, one of the greatest heroes the world has ever produced.

1198 ————. "Political aspects of the birth of Khalsa," *The Spokesman*, 7(14-15), 1957 : 35.

(E)

The Khalsa was created at a very critical period in the history of India by the genius of Guru Gobind Singh. The Hindus were suffering an unremitting oppression from alien rulers and the necessity for raising a resistance force was felt by the great Guru—thus came about the birth of the Khalsa.

1199 ————. "This tribe of lions," *The Spokesman*, 12(33), 1963 : 47.

(E)

"Guru Gobind Singh gave new orientation to the Sikhs and laid the foundations of the Khalsa Panth. The events connected with this red letter day (Baisakhi of 1699) in the history, of not only the Sikhs but in the history of India are too well known to bear repetition" Author.

1200 CHATRATH, BALWANT SINGH. "The great miracle," *The Spokesman*, 4(13), 1954: 43.

(E)

It was on the memorable day of Baisakhi when Guru Gobind Singh performed the greatest miracle of world. By administering to his followers the Sikh baptism (the sacred *Amrit*) he gave the present form to the Sikhs and turned them into saint-warriors.

1201 CHHABRA, G. S. "The creation of Khalsa," *The Spokesman*, 11(13-14), 1961 : 51—54.

(E)

On Baisakhi day in 1699, there occurred a revolution in the Punjab. On this day at Keshgarh in Anandpur, a new nation was created by Guru Gobind Singh, a nation of warriors, who, writes I. B. Bannerji, "blunted the edge of the Abadali's aggressive power, which even the Marathas had failed to resist."

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1202 CHHABRA, G. S. "The Khalsa and its role in the history," *The Spokesman*, 13(33), 1964: 46.

(E)

The thirteenth day of April is the most important day in the whole Sikh history, for on this day in 1699, the Sikh faith, the seeds of which had been sown about two centuries earlier by the great Guru Nanak came to its fruition and the Khalsa of Guru Gobind Singh took its birth.

1203 CULLERS, JEANE. "The birth of the bearded warriors," *The Sikh Review*, 5(4), 1957: 10—11.

(E)

A thought-provoking poem describes how the Khalsa was created.

1204 DALIP SINGH. "Evolution of the Khalsa," *The Sikh Review*, 8(5), 1960: 15—25.

(E)

This is the Part I of the article which is divided into fifteen sub-heads such as Negative attitude, Real way to happiness, Root cause of ills, Self-surrender vital, Equality of mankind, Virtues of adversity, Remembrance of God's name, Love for God essential, Guru Nanak's illustrious life, Guru's practical guidance, Guru Angad's stress on discipline, Guru Amar Das's training, Guru Arjan's martyrdom, Guru Har Gobind imprisoned, Guru Harkrishan's agony.

1205 DE BARY, THEODORE, COMP. *Sources of Indian tradition.* New York, Columbia University Press. 1958. pp. 541—542, 547—548.

(E)

It was his son, Gobind Singh, who completed the final transformation of the Sikhs into a militant community. His father, he said, had died "to protect the frontal marks and the sacred threads of the Hindus. Now he would uproot tyranny from the land."

1206 DUNBAR, GEORGE. *India and the passing of empire.* London, Nicholson and Watson, 1951. p. 121.

(E)

Relentless persecution by Aurangzeb transformed what had been a purely religious body into the militant Khalsa, personified in the last of the Gurus, Gobind Singh, of whom it was prophesied before his birth that "he would convert jackals into tigersa nd sparrows into hawks."

The Guru lived to his dictum and advocated his ideal with example and precept.

1207 FATEH SINGH, SANT. "Khalsa," *Ajit*, April 13, 1963 : 140.

(P)

Etymological study of the word Khalsa, in historical perspective.

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Informative and illustrative. Also published in *Akali Patrika*, April 13, 1963: 11.

1208 GANDA SINGH. "Transformation of Sikhs into Singhs," *The Spokesman*, 14(32—33), 1965: 21—22.

(E)

"The aim of Guru Gobind Singh in founding the Khalsa was to build up a nation of the purified ones who would be free from fear and selfishness."

1209 GOBIND SINGH. "Birth of the Khalsa," *The Spokesman*, 4(13), 1954: 4.

(E)

Guru Gobind Singh was essentially a reformer and an iconoclast. He appeared at a critical phase of Indian History. The article is discussed under four sub-heads such as The *Panj Payaras*, The cult of the sword, Human dignity, Rededication.

1210 GOBIND SINGH, MANSUKHANI. "Ten commandments for the Khalsa," *The Sikh Review*, 13(14), 1965: 9—13.

(E)

After the creation of the Khalsa, Guru Gobind Singh gave instructions to the Khalsa which "may be summed up in the form of ten commandments—five positive and the remaining five being negative in character." The author narrates these commandments and discusses their significance in the article.

1211 GOKHALE, B. G. *The making of the Indian nation.* 2d Ed. Bombay, Asia, 1960. p. 120.

(E)

Repeated persecution through three generations of Mughal rule led to the transformation of the Sikh community into a military clan. During the time of Guru Govind, the Khalsa, the army of the Sikhs, came to be organized and with Banda, the Sikhs began their warlike activities.

1212 GUHAROY, N. K. "Guru Gobind Singh and the Khalsa," *The Spokesman*, 5(28), 1955 : 11, 12.

(E)

It was on the auspicious day of first Baisakh known as Baisakhi when Guru Gobind Singh, the far-sighted spiritual leader of the Sikhs, inaugurated the Khalsa, through which not only a brotherhood of faith but also a brotherhood of 'arms' was built up.

1213 GUPTA, HARI RAM. "Guru Gobind Singh : The maker of modern Punjab," *The Spokesman*, 2(1), 1952 : 5—6.

(E)

"The creation of the Khalsa was an epoch-making event in the

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religious and political history of the Punjab. It marked the beginning of the rise of a new nation, destined to play the role of hero against all oppression and tyranny. The sufferings and hardships of the lower classes at the hands of the high-caste Hindus came to an end as soon as one joined the ranks of the Khalsa where all were equal and helpful to one another."

The article is divided and discussed under thirteen sub-heads, such as True leadership, Religious persecution, Decision taken, Period of preparation, Greatness of vision, Source of inspiration, Foundation laid, Epoch making event in the Punjab, Price of leadership, Guru Gobind Singh : the maker of modern Punjab, Lofty character, Journey to the Deccan, Parting instructions. A lucid and detailed narrative-cum-historical study.

1214 GURBACHAN SINGH. "Singh : a community name," *The Sikh Review*, 11(4), 1963 : 9—12.

(E)

The article has been discussed under six sub-heads, such as Origin of names, Foundation of the Khalsa, Reasons for choice, True description, New trends, Double-barrelled surnames.

1215 GURBAX SINGH, BHAGWANPURI. "Guru Gobind Singh Ji noon Khalsa pargat karn di lor kion pai," *Ranjit Nagara*, 4(1), 1929 : 30—35.

(P)

Conditions which led to the rise of the Khalsa, are enumerated in a succinct historical order. A study of interest and information.

1216 GURBUX SINGH. "From Sikh to Singh," *The Spokesman*, 7(14—15), 1957 : 27.

(E)

The article describes the whole episode how the Guru created the Khalsa.

1217 "Guru Gobind Singh," *People's Path*, January 1966 : 1, 62—65.

(E)

Guru Gobind Singh assumed the leadership of Sikh community when he was only ten years of age. It was due to him that the final transformation of Sikhs into a militant sect came into existence.

1218 "Guru Gobind Singh and the Khalsa," *The Spokesman* 10(14), 1960 : 19, 21.

(E)

The article describes the creation of the Khalsa by Guru Gobind Singh.

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1219 GURMUKH NIHAL SINGH. "Rise and growth of the Sikhs" *The Spokesman*, 11-A (20—21), 1962 : 27—28.

(E)

The article traces the foundation of the Khalsa by Guru Nanak and its development under the subsequent Gurus. About Guru Gobind Singh, the author remarks that "he was a lad of some 14 years at the time of his father's martyrdom but he immediately took up the work of re-organising his followers, training them into fine soldiers and infusing in them a new, undying spirit."—Author.

1220 GURMUKH SINGH. "Khalsa Panth sajan di lorh kion pai?" *Akali Patrika*, April 13, 1966 : 9.

(P)

Tracing the causes in historical perspective, which led to the rise of Khalsa, the author has touched upon almost every aspect of life—social, religious and political in those days.

1221 GURSARAN SINGH, SARAN. "Khalsa Panth, ik mahan kirat," *Ajit*, April 13, 1966 : 15.

(P)

An illustrative study of the birth and impact of the creation of Khalsa.

1222 HARBHAJAN SINGH. "Khalsa Panth ka zahoor," *Prabhat*, April 12, 1964 : 6.

(U)

A historical study of the birth of the Khalsa, from the very inception of Sikh faith, its changes and modes of worship and warfare.

1223 ———. "The unique event in the history of mankind," *The Spokesman*, 11(13-14), 1961 : 43—44.

(E)

The article depicts the scene of the day when the Khalsa was created by Guru Gobind Singh. It is more a poem in prose than an impersonal study of events that preceded the birth of the order of the Khalsa. Also published in *The Sikh Review*, 10(4), 1962 : 13—19.

1224 HARI SINGH. "Birthday of the Khalsa," *The Spokesman*, 4(13), 1954 : 32.

(E)

Inauguration of a classless and casteless brotherhood, in fact a community of saint-soldiers, blend of virtue and valour.

1225 HARNAM DASS. "The Khalsa Panth," *The Spokesman*, 11(13—14), 1961 : 19—22, 75.

(E)

The article describes the creation of the Khalsa and the Sikh philosophy propounded by the Sikh Gurus.

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1226 HUKAM SINGH. "The birthday of the Khalsa : how high we were elevated ; how low we have fallen," *The Spokesman*, 19(13—14), 1959: 13.

(E)

"This was left for the extraordinary genius of Guru Gobind Singh to turn the base material into gold.

The Baisakhi was considered most auspicious for this transformation and the performance was so superb that it has left people bewildered how this could be achieved."—Author.

The author has touched upon the present situation as to how miserably we have fallen short of those ideas.

1227 JAGJIT SINGH. "Birth of Sikhism," *The Sikh Review*, 5(3), 1957: 20—24.

(E)

The article traces the history of the birth of Sikhism at the hands of Guru Nanak, how it developed during the life of later Gurus and the Khalsa was created by Guru Gobind Singh. The article is divided into four sub-heads such as, Leaders of oppressed, Righteous warriors, Guerilla campaign, Sikh traditions.

1228 ———. "Sikhism," *The Spokesman*, 6(3), 1956 : 16.

(E)

The article describes the founding of the Sikh faith, its teachings and philosophy as laid down by the founder, Guru Nanak and how the Khalsa was created by Guru Gobind Singh to suit the changed conditions of the time.

1229 JEET SINGH, SITAL. "Gobind Rai ton Gobind Singh tak," *Ajit*, April 13, 1965: 7.

(P)

Common man to human maturity and subsequently attainment of divine mercy—are the stages of development of Guru's personality. Bridging all differences of caste, creed, colour he established Khalsa his symbol of sacrifice and strength.

1230 ———. "Guru Khalse da ude-kal," *Akali Patrika*, January 10, 1965: 5.

(P)

With the backdrop of historical perspective, the Khalsa took its birth at a very critical juncture.

1231 JIWAN SINGH. "The birth of Khalsa," *The Spokesman*, 11-A (33—34), 1962: 40.

(E)

The Guru planned, "the Khalsa" an "ideal man", i. e. one who should bear the best of character, whose service may be free from the selfish tinge and be wholly a selfless service.

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1232 JOGINDER SINGH. *The miracle of Sikhism.* Lahore, Lahore Book Shop. 16 p.

(E)

Pp. 7—10 deal with the life of Guru Gobind Singh who as the author writes, "decided to organise his followers into two classes—the civilian Sikhs and the warrior Singhs, the civilian Sikhs forming the basis of the community and the warrior Singhs its protective shield."

1233 KALRA, MOHAN SINGH. "Birth of the Khalsa," *The Sikh Review*, 12(12), 1964: 2—3.

(E)

The advent of the Khalsa reminds us of its illustrious founder, Guru Gobind Singh, who had to shoulder the stupendous task of shattering the spell of invincibility of the Mughal rule and at the same time to free the minds of the oppressed nation from every type of bondage and humiliation.

1234 ———. "Founder of the Khalsa," *The Sikh Review*, 4(4), 1956: 15—23.

(E)

Guru Gobind Singh's spirituality when seen in proper perspective, was unique in interpretation and distinctive in its application.

1235 KAPUR SINGH. "The dawn of a new faith," *The Sikh Review*, 5(9—10), 1957: 15—30.

(E)

The article describes the creation of the Khalsa and the philosophy underlying Sikhism thereafter. The article is divided under seven sub-heads, such as Beginning of the Khalsa, Guru Gobind Singh's concrete expression, Social philosophy of Hinduism and Sikhism, Philosophic concept of Hinduism, Sikhism repudiates *Varnasrama*, Guru Gobind Singh's aim, The global fraternity. Also published in *The Sikh Review*, 3(4), 1955 : 34—48.

1236 KIRPAL SINGH. "Birth of Khalsa," *The Spokesman*, 6(14—15), 1956: 30.

(E)

The Guru's creation of Khalsa had very far-reaching effects. It elevated the low castes who were the dregs of the society. He brought them at par with the rest of his countrymen and inspired them with self-confidence as his new slogan was 'Khalsa is of the Guru and victory belongs to the Guru.'

1237 ———. "Birth of Khalsa," *The Spokesman*, 7(14—15), 1957: 24.

(E)

'Guru Gobind Singh', writes Cunningham, 'effectively aroused the dormant energies of a vanquished people and filled them with a lofty longing for social freedom and national ascendancy...A living

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spirit possesses the whole Sikh people and the impress of Gobind has not only elevated and altered the constitution of their minds but has operated materially and given amplitude to their physical frames.'

Guru Gobind Singh brought about this miracle on Baisakhi day.

1238 KOHLI, SITA RAM. "The setting for the creation of Khalsa," *The Spokesman*, 4(13), 1954: 13—14.

(E)

The article is discussed under six sub-heads, such as Period of preparation, Diagnosis of the disease, The cure, Immensity of the task, The time opportune, The birth of the Khalsa.

1239 ———. "Setting for the creation of the Khalsa," *The Spokesman*, 13(33), 1964: 61—62.

(E)

Guru Gobind Singh devoted considerable time and attention to diagnosing the disease from which the Hindu community was suffering and in the light of his knowledge, he proceeded to prescribe the treatment.

1240 KOHLI, SURINDAR SINGH. "Guru Gobind Singh and Khalsa," Jiundi Janta. 32 p.

(P)

The author traces the historical background of the Khalsa, its transformation by Guru Gobind Singh.

1241 KUMAR, H. C. *The birth of the Khalsa*. Hyderabad, Jethmal Parsham Gupta, 1928. 7 p.

(E)

"They are woefully mistaken who think that Guru Gobind Singh hated Islam or Muslims. Far from it, he would not have been the great soul if he had done so. It so happened that at that particular period in Indian history, the Muslim rulers of the country were the oppressors, and their Hindu subjects the oppressed. Yet if it had been the other way about, if the Hindus had been the oppressors and Muslims the oppressed, a soul like that of Gobind Singh would have espoused the cause of Muslims as strongly as he did the cause of Hindus in this instance. He looked upon all religions as streams from the same common source, albeit their waters had become muddy in their passage down centuries of time."

It is a short life-sketch of Guru Gobind Singh with sufficient references from the *Gurbani* of the Guru.

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1242 LADHA SINGH. "Greatness of 'amrit' and the Khalsa," *The Spokesman*, 10(14), 1960: 54.

(E)

The article describes the creation of the Khalsa by Guru Gobind Singh and administering of *Amrit* to the Five Beloved from whom he subsequently himself took *Amrit* and founded the Khalsa Panth.

1243 MACAULIFFE, M. A. *How the Sikhs became a militant people*. Paris, Ernest Leroux, 1905. 29 p.

(E)

A lecture delivered by the author before the Congress of Orientalists at Paris.

1244 MANGAT, M. S. "The Khalsa of Gobind Singh is imperishable," *The Spokesman*, 2(50—51), 1952: 25.

(E)

"The Sikhs as a community are noted for their colourful festivals. The birthday anniversary of Guru Gobind Singh is a landmark in the ranks of Sikh festivals and celebrations. It is an occasion when colourful Sikh crowds assemble in congregation and more in processions full of dignity and grandeur."—Author.

And this goes on, perpetuating the ideas of the tenth Guru.

1245 MANN, ARJAN SINGH. "The Khalsa," *The Spokesman*, 11(13—14), 1961: 47—48.

(E)

The author has described how the foundation of Sikhism was laid by Guru Nanak and the structure built up by his successors the crowning event being the creation of the Khalsa by Guru Gobind Singh.

1246 MEHTAB SINGH. "Khalse da janam," *Ajit*, April 13, 1966 : 8.

(P)

Birth of man, nay birth of a nation. A study of democratic principles.

1247 ———. "Khalse da janam," *Akali Patrika*, April 13, 1966: 13.

(P)

Birth of Khalsa means birth of a new man who could fight against chaos, disorder and barriers of caste, creed and colour. Sikh race is usually labelled as martial race.

1248 MOHAN SINGH. "The foundation of the Khalsa," *The Spokesman*, 15(31—32), 1966: 19—20, 71—72.

(E)

The author traces the history of the important occasion (of the

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creation of Khalsa) and tells us about the inner thoughts of the great Guru.

1249 MUSTAN SINGH. "Khalse da janam," *Khalsa Samachar*, April 12, 1951: 3.

(P)

A learned article relating to the creation of Khalsa by Guru Gobind Singh.

1250 NARAIN SINGH. "The organisation of the Khalsa," *The Spokesman*, 7(14—15), 1957: 17.

(E)

The Khalsa Panth rose as a protest against the oppression of the Mughal tyranny and has since lived in the same spirit of uncompromising antagonism to all unrighteous influences, struggling against tremendous odds and always keeping aloft the ideal of the freedom of conscience.

1251 NARANG, GOKUL CHAND. "Qaumeit di sajna," *Sant Sipahi*, 16(4), 1960: 11.

(P)

Guru Gobind Singh is responsible for the inspiration of national feelings among the people.

1252 "Our heritage established," *The Sikh Review*, 2(5), 1954: 41—43.

(E)

The article describes the creation of the Khalsa by Guru Gobind Singh on the historic Baisakhi day in the year 1699.

1253 PALKOTI, AMAR MASEET. "Jo na Guru Gobind Singh hote, sunat hoti sabh ki," *Prabhat*, December 29, 1965 : 11

(U)

Transformation of Sikhism was due to the Guru. History traversed a difficult course due to the birth of Guru and subsequently of Khalsa.

1254 PARAMJEET PHUL. "Agargami yodha," *Jathedar*, January 8, 1965: 5.

(P)

Transformation of Sikhism from saint to soldier, mystic to statesman, general and warrior.

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1255 PRINCE, S. S. "The creation of the Khalsa," *The Spokesman*, 4(13), 1954: 32.

(E)

Mere worship or meditation cannot protect them from tyranny of the aggressors. The Guru did right thing at the right time, disseminating in them a spirit of service and sacrifice, maintaining dignity of man, as a human being.

1256 PRITAM SINGH. "Creation of the Khalsa," *The Sikh Review*, 9(4), 1961: 5—9.

(E)

The article is divided into four sub-heads, such as Birth of the Khalsa, The five beloved ones, The Guru's injunction, The struggle.

1257 RAJINDER SINGH. "Guru Gobind Singh and the structure of Sikhism," *The Sikh Review*, 9(4), 1961: 20—22.

(E)

The article describes how the first brick of the structure of Sikhism was laid by Guru Nanak and superstructure raised by the later Gurus leading to the ultimate creation of the Khalsa by Guru Gobind Singh.

1258 RATTAN KAUR. "The birth of Khalsa," *The Spokesman*, 14 (32—33), 1965: 49.

(E)

The Khalsa has been doing his duty very creditably since it was created and will go on working up to eternity. This is how the Khalsa was ushered into existence in a way which excites the wonder of the world in view of the spiritual elements entering into its composition.

1259 ———. "The birth of the Khalsa," *The Spokesman*, 15 (31—32), 1966: 61.

(E)

The scene when the Khalsa was created has been described.

1260 ———. "Guru Gobind Singh and ourselves," *The Spokesman*, 13(18—19), 1963 : 23.

(E)

The author has discussed Guru Gobind Singh's important aspect of life—that of his being a Guru of the Sikhs.

1261 ROY, P. C. "Quietest dissidents to fighting order; birth of Sikhism," *The Spokesman*, 13(33), 1964 : 59—60.

(E)

Guru Gobind Singh perfected militarism by his innovations and created the Panth. He studied Sanskrit epics and poetry to draw inspiration from the glorious past : he developed a class of war-

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like poetry; and he acquired mastery in riding and shooting during a long seclusion into hills.

1262 SANGAT SINGH. "Evolution of Khalsa into a militant nation," *The Spokesman*, 6(14-15), 1956 : 23-24, 42.

(E)

The evolution of Sikh brotherhood from peaceful disciples to a saintly militant nation was a logical gradual evolution which had been going on ever since its inception. It would be a fallacy to believe that Sikhism as founded by Guru Nanak was a sect of peaceful disciples and was given a militant tone by Guru Gobind Singh.

1263 SARKAR, JADUNATH. *History of Aurangzeb; mainly based on Persian sources* Calcutta, Sarkar, 1928. v. 3, pp. 317—319.

(E)

Govind steadily drilled his followers, gave them a distinctive dress and a new oath of baptism, and began a policy of open hostility to Islam.

1264 SASAN, GURBACHAN SINGH. "Kaum di sajna," *Ajit*, April 13, 1963 : 4

(P)

A nation is born after many upheavals, revolutions, catastrophes and calamities. A revealing study of factors and ingredients which impelled Guru to create the Sikhs.

1265 SASTRI, PRAKASH KUMAR. *Organisation militaire des Sikhs*. Paris, 1932. 202 p.

(Fr)

The book contains few references about Guru Gobind Singh.

1266 SHER SINGH. "The creation of the Khalsa," *The Sikh Review*, 2(4), 1954 : 48—51.

(E)

"So Guru Nanak, the peaceful had to pass through no less than ten phases, ten *avataras*, guiding India by prolonged sacrifice. The last *avatar*, Guru Gobind Singh, did what was the objective of the first Guru, he made India stand on its own legs. The Mughal Empire ruled and at last fell and on its ashes the Khalsa raised a new commonwealth."—Author.

1267 SINGH, K. "The dramatic transformation," *The Sikh Review*, 9(4), 1961 : 12—19.

(E)

The article describes the transformation of Sikhs into Singhs at the hands of Guru Gobind Singh. It is further discussed under five

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sub-heads, such as Predominance of drama over poetry, The psychiatrists role, The divine psychiatrist, Covenant established, Symbols as source of strength.

1268 SINGH, K. "Emergence of the Khalsa," *The Sikh Review*, 13(14), 1965 : 5—8.

(E)

The article describes the creation of the Khalsa by the tenth Guru. The author remarks that Guru Gobind Singh knew that the more dramatically that lesson was conveyed, the deeper it would sink into their consciousness. So he devised a means of rousing the strong emotions of fear, remorse and envy which are regarded as potentially the strongest of human emotions.

1269 SONI, R. L. "Lore of Khalsa knighthood," *The Sikh Review*, 6(4), 1958 : 3–9.

(E)

The article has been discussed under seven sub-heads, such as Community consolidates, Lambs become lions, Birth of the Khalsa, Traditions continue, Noble ama lgam, Khalsa characteristics, Peaceful warriors.

1270 SURINDER SINGH. "The Khalsa in Guru Gobind Singh," *The Spokesman*, 6(14—15), 1956 : 43.

(E)

The first of Baisakh is a significant date in the history of the Sikhs when the Khalsa was born. Sikhism took a new shape under the leadership of the tenth Guru. The Sikh became a 'Singh' or the 'Khalsa.' The Singh means lion and the Khalsa means the pure: thus the Khalsa was brave and pure.

The Guru himself was an exemplification of his own ideas.

1271 ———. "The spirit behind Khalsa," *The Spokesman*, 11(13—14), 1961 : 58.

(E)

"The Baisakhi day, evidently, is of considerable import, for it was on this momentous day in 1699 at Anandpur that Guru Gobind Singh, for the cause of *dharma* formed into great Khalsa brotherhood out of a people hitherto wanting in nerve and physical strength."—Author.

1272 SUTANTAR SINGH. "The Khalsa brotherhood," *The Sikh Review*, 3(4), 1955 : 20—21.

(E)

The article describes "the wonderful drama that the great Guru Gobind Singh staged at Sri Kesgarh at the foot of the Himalayas to select the five beloved and to found the nucleus of the Khalsa." —Author.

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1273 TEJA SINGH. "Birth of the Khalsa Panth," *The Sikh Review*, 7(4), 1959 : 9—13.

(E)

"Although the Khalsa was designed by the Guru himself yet the Guru was so charmed by the look of his own creation that he saluted it as his own ideal and master. The Khalsa was thought fit enough to administer baptism of the new order to the Guru and was consecrated as the Guru incarnate."—Author.

The article is discussed under five sub-heads, such as Birth of Khalsa Panth, Forms and Ceremonies in Sikhism, Forms must not be dead, Aids to corporate life, Explanation of symbols.

1274 ———. *The growth of responsibility in Sikhism.* 7th ed. Amritsar, Shiromani Gurdwara Parbandhak Committee, 1957. pp. 45—62.

(E)

The article describes how the tenth Guru, Gobind Singh changed the very course of history by creating the Khalsa. The author writes, "The Khalsa was inspired by a sense of divine mission to right the wrongs of the world; and in the discharge of his duties, no fear of earthly power was to stand in the way."

1275 ———. *Guru Nanak to Guru Gobind Singh.* Lahore, University Sikh Association, 1941. 25 p.

(E)

Major portion of the article from pp 5—25 is devoted to the life and activities of Guru Gobind Singh. The creation of the Khalsa, its creed and ideal are discussed in a very lucid way.

1276 UTTAM SINGH, TEJ. "Eh men Khalsa Panth banaia", *Akali Patrika*, April 13, 1964 : 1.

(P)

Basic fundamentals and attributes of 'Khalsa' which make it a distinct but respectable renowned faith in the world.

1277 VIR SINGH, BHAI. *Khalse da janam.* Lahore, University Sikh Association, 1941. pp. 27—42.

(P)

Pp. 34—42 deal with the incident of the creation of the Khalsa on the Baisakhi day.

1278 WAKEFIELD, W. *Our life and travels in India.* London, Low, 1878. pp. 396—397.

(E)

"This leader (Guru Gobind Singh) first conceived the idea of forming the Sikhs into a religious and military commonwealth, and executed his design with the systematic spirit of a Grecian law-giver, virtually becoming the founder of the future Sikh State." —Author.

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TRAVELS

1279 ATTAR SINGH BHADOUR, TR. *The travels of Guru Teg Bahadur and Guru Gobind Singh.* Lahore, The author, 1876. 137 p.

(E)

It is popularly known as *Sakhinamah* and these *Sakhis* were originally written in a very crude language in Gurmukhi script, intermingled with poetry. Through them we become acquainted with the origin of the Sikh religion; the manners and customs of the Sikhs; and many of their prophecies bearing upon political and ecclesiastical matters. It particularly refers to the travels of Guru Teg Bahadur and Guru Gobind Singh in Malwa.

1280 GRIFFIN, L. H. *The Rajas of the Punjab : being the history of the principal states in the Punjab and their political relations with the British Government.* Lahore, Punjab Printing Co., 1870. 637 p.

(E)

The author has described the visit of Guru Gobind Singh to Mandi. Towards the end of the 17th century, Gobind Singh, the tenth Guru is said to have visited Mandi.

1281 JEET SINGH, SITAL. "Anandpur ton Muktsar tak," *Jathedar*, December 22, 1963: 4.

(P)

The author has described the symbolic significance of Guru's travels. The dissemination of his doctrines got an impetus by these travels.

1282 LADHA SINGH. "Guru Gobind Singh's return from Patna to Anandpur," *The Spokesman*, 10(1), 1960: 25.

(E)

The article describes the various incidents occurred during the return journey of Guru Gobind Singh from Patna to Anandpur.

1283 MANMOHAN SINGH. *History of the Mandi State.* Lahore, B. S. Khanna, 1930. pp. 53—55.

(E)

It refers to the Guru's visit to Mandi during the reign of Raja Sidh Sen. So well pleased was the Guru with his host that he said to the Raja at the time of his departure, "When anyone sacks Mandi heavenly cannons will be fired."

1284 NAHAR SINGH. *Guru Gobind Singh's visit to Rawalsar (Mandi State).* Lahore, Model Electric Press, 29 p.

(E)

The text is taken from Bhai Dhanna Singh's diary whose laudable

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efforts in collecting the tradition and other material relating to the lives of the Sikh Gurus are highly spoken of by eminent scholars and research students of Sikh history and religion.

The author has described the visit of the tenth Guru towards the Mandi State and has concluded that "the story of the confinement of Guru Gobind Singh by the Kulu Raja is wrong, un-historic and pure fiction. In fact Guru Gobind Singh never proceeded towards Kulu beyond the foot of Gogre-ki-Dhar at a distance of 6 miles from Mandi on the Mandi-Kulu Road."

1285 PARKASH SINGH. *The Sikh Gurus and the temple of bread.* Amritsar, S. G. P. C., 1965. pp. 95—105.

(E)

"From Anandpur Guru Gobind Singh went to Paonta for about three years, and his free kitchen also moved with him. Besides, the Sikhs who were living there with the Guru, Pathan soldiers, who were introduced to the Guru by Sain Budhu Shah, fifty-two poets and scholars engaged by the Guru, were also served from the common kitchen. Even some Udasis were fed from the Guru's *langar*."

The author as the head of the Information Office of the Golden Temple, Amritsar, is well-qualified to write the history and development of the '*langar*,' which he fittingly calls "the temple of bread." He clearly shows how the *langar* fosters among the Sikhs discipline, the spirit of giving and of service, philanthropy, equality and brotherhood. This authentic and interesting treatment of so important and influential an institution fills in a gap in our knowledge and adds immeasurably to our understanding of Sikhism in practice. The numerous photographs, too, of the *langar*, in action add much to our pleasure and understanding.

1286 PUNJAB GOVERNMENT. *Punjab Gazetteers, Mandi State.* Lahore, Superintendent Government Printing, 1920. v. XII-A, pp. 39.

(E)

"Guru Gobind Singh is said to have visited Mandi in the reign of Sidh Sen, towards the end of the 17th century. He was on his way back from Kulu, where he had gone to ask help against the Muhammedans, and was badly treated and imprisoned in a cage. The Mandi Raja gave him an honourable reception and entertained him hospitably."

1287 ———. *Sirmur State, Gazetteer.* Lahore, Superintendent Government Printing, 1939. pt. A. pp. 16.

(E)

"Guru Gobind Singh came to Paonta in this state and made it his residence," in the reign of Medni Parkash. The factors leading to the battle of Bhangani and the victory of the Guru in the battle are described.

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1288 RANJIT SINGH. "Guru Gobind Singh's visit to Rawalsar," *The Spokesman*, 15(31—32), 1966: 43—44, 46.

(E)

The Guru paid a visit to Rawalsar, a sacred place of Buddhists and Hindus in 1702.

1289 "*Sri Guru Teg Bahadur Jio te Sri Guru Gobind Singh Jio de Malwa Deshratan di Sakhi Pothi*. Amritsar, Khalsa Samachar, 1950. 140 p.

(P)

The book describes the travels of Guru Teg Bahadur and Guru Gobind Singh in Malwa under different headings. It is said to have been written by a learned Uddasi Sadhu in between 1705 and 1840 who belonged to Malwa as it appears from the language of the book. It has been translated into English by Sardar Attar Singh Bhadour in January 1735 and Bhai Santokh Singh Kavi has made use of the book in his *Gur Suraj Granth* which he has written in verse.

WORKS

1290 GANDA SINGH. "Tera ghar mera asai : your house is my own", *The Spokesman*, 7(1), 1957 : 4.

(E)

"The words 'tera ghar mera asai' occur in a Punjabi-Gurmukhi letter dated Bhadon 2. Samwat 1753 BK, ('August 2, 1696 A.D.) addressed to Bhai Tiloka and Bhai Rama, the ancestors of the Phul dynasty, by Guru Gobind Rai, later known as Guru Gobind Singh." —Author.

1291 GOBIND SINGH, GURU. *Akal Ustat Satik*, ed. by Giani Bishan Singh. Amritsar, Chatar Singh Jiwan Singh. 168 p.

(P)

Guru Gobind Singh was a writer, warrior, saint and saviour, full of virtue and valour. This essay is a commentary on his writings i.e.—Akal Ustat (The song of the Master).

1292 ——— . *Akal Ustat*, with commentary by Mahan Singh Giani. Amritsar, Khalsa Samachar, 1965. 208 p.

(P)

It is a hymn in praise of the Timeless written by Guru Gobind Singh to be recited in the morning.

1293 ———. *Bachitar-Natak*. Amritsar, S. G. P. C., 1954. 128 p.

(P)

An attempt to publish the authentic text of *Bachitar Natak*, i. e. an

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incomplete autobiography of Guru Gobind Singh, with an introduction by Sant Harbhajan Singh. Meanings of the difficult words have been given in the form of footnotes to help the readers.

1294 GOBIND SINGH, GURU. "Bachitar Natak", *The Spokesman*, 2(23), 1952 : 5.

(E)

English rendering of certain passages from *Bachitar Natak*.

1295 ———. *Bachitar Natak*, comp. by Giani Bishan Singh. Amritsar, Jawahar Singh Kirpal Singh, 1960. 96 p.

(P)

A beautiful commentary on *Bachitar Natak* which narrates the wonderful deeds or actions of Guru Gobind Singh as well as those of gods and goddesses who were sent by *Akal Purakh* on a special mission.

1296 ———. *Bachitar Natak*, comp. by Giani Bishan Singh. Jullundur, Desh Sewak Book Agency. 486 p.

(P)

Original text with literary comments.

1297 ———. "Bhekhi logan Bhekh dikhai" tr. by Trilochan Singh, *The Spokesman*, 2(34), 1952 : 6.

(E)

A song of Guru Gobind Singh has been rendered into English by Dr. Trilochan Singh.

1298 ———. *Chandi Charitra*, ed. by Ram Piari Khanna. Amritsar, The author, 1941. 70 p.

(H)

A commentary on '*Chandi Charitra*' is one of the *banis* of Guru Gobind Singh with some quotations from the original text.

1299 ———. *Chandi Charitra and Chandi di war satik*, ed. by Bishan Singh Giani. Jullundur, Hari Singh. 265 p.

(P)

A critical appreciation.

1300 ———. "Chaupai of Guru Gobind Singh : Kabio Bach Benti," tr. by Trilochan Singh. *The Sikh Review*, 6(7), 1958 : 52.

(E)

Translation of four stanzas of Guru Gobind Singh's famous composition *Kabio back benti* or the poet's prayer. This forms part of *Reh Ras* (evening congregational prayer) and is sung by devoted Sikhs every evening.

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1301 GOBIND SINGH, GURU. "Chaupai of Guru Gobind Singh : Kabio Bach Benti," tr. by Trilochan Singh, *The Sikh Review*, 6(8), 1958 : 96.

(E)
Translation of three stanzas of Guru Gobind Singh's famous composition *Kabio bach benti*.

1302 ———. "Chaupai of Guru Gobind Singh : Kabio Bach Benti," tr. by Trilochan Singh, *The Sikh Review*, 6(9), 1958 : 61.

(E)
Translation of three stanzas of Guru Gobind Singh's famous composition 'The poet's prayer'.

1303 ———. "Chaupai of Guru Gobind Singh : Kabio Bach Benti," tr. by Trilochan Singh, *The Sikh Review*, 6(10), 1958 : 55.

(E)
Translation of three stanzas of Guru Gobind Singh's famous composition 'The poet's prayer'.

1304 ———. "Chaupai of Guru Gobind Singh : Kabio Bach Benti," tr. by Trilochan Singh, *The Sikh Review*, 6(11), 1958 : 49.

(E)
Translation of two stanzas of Guru Gobind Singh's famous composition 'The poet's prayer'.

1305 ———. "Chaupai of Guru Gobind Singh : Kabio Bach Benti," tr. by Trilochan Singh, *The Sikh Review*, 6(12), 1958 : 51.

(E)
Translation of three stanzas of Guru Gobind Singh's famous composition 'The poet's prayer'.

1306 ———. "Chaupai of Guru Gobind Singh : "Kabio Bach Benti," *The Sikh Review*, 7(2), 1959 : 60.

(E)
Chaupai of Guru Gobind Singh "*Kabio Bach Benti*" translated into English by Dr. Trilochan Singh.

1307 ———. "Code of conduct : excerpts translated from Prem Sumarag," *The Sikh Review*, 4(1), 1956 : 29—31.

(E)
The article is discussed under seven sub-heads such as About

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food and drink, About earning and spending, About peace and justice, About ruler's duties, About education, About women, About bereavement.

1308 GOBIND SINGH, GURU. "Code of conduct," *The Sikh Review*, 6(9-10), 1957 : 100—102.

(E)

Excerpts translated from *Prem Sumarg*.

1309 ———. *Das Granthi Satik*, comp. by Giani Bishan Singh. Amritsar, Jawahar Singh Kirpal Singh. 452 p.

(P)

It is a translation of few collections of Guru Gobind Singh, i. e. *Jap Sahib, Akal Ustat, Bachitar Natak, Chandi Chritar, Chandi di var, Gian Parbodh*.

1310 ———. "Gems from Mukat Namah," *The Spokesman*, 3(3), 1953 : 8.

(E)

These are eighteen instructions of Sri Guru Gobind Singh, to be followed by the Sikhs, translated into English by Balwant Singh selected by him from the book entitled "*Baoh Visthar*" written by Kapoor Singh in Panjabi.

1311 ———. *Gian Parbodh*, with comments by Giani Bishan Singh. Jullundur, Hari Singh. 265 p.

(P)

It is devoted to the praise of God with illustrations from ancient legends.

1312 ———. *Gita-Govind*, ed. by Jatindar Mohan Chattopadhyaya. Calcutta, Sudhir Kumar Mukerjee, 1937. 64 p.

(H)

Extracts from the works of Govind Singh's *Vachitar Natak, Akal Ustat, Hajare Shabad*, also known as *Srimukhbani* with a brief commentary.

1313 ———. *Govind Ramayan*, tr. by Inder Singh Chakarvarti. Banaras, Sahit Ratanmala. 240 p.

(H)

It is a translation of Govind Ramayan of Guru Gobind Singh rendered in prose by Sant Inder Singh Chakarvarti with a learned introduction of thirty-eight pages by Om Parkash Anand.

1314 ———. *Jap*. Amritsar, Chattar Singh Jiwan Singh, 1914. 56 p.

(P)

Jap Sahib with a brief commentary by Bishan Singh Suhana.

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1315 GOBIND SINGH, GURU. *Jap or Gana-Chandi*, ed. by Mohan Jatindra Chattopadhya. Calcutta, Sanskrit Pustak Bhandar, 1951. 309 p.

A commentary on *Jap Sahib* or "*Gana-Chandi*" as it is called in Bengali; hymns for daily use by Sikhs in the morning alongwith *Japji* of Guru Nanak Dev. (B)

1316 ———. "Jap Sahib", tr. by Gurbakhsh Singh, *The Spokesman*, 12(33), 1963 : 35—36, 55—56.

Jap Sahib is a collection of verses which show the Guru and God in all their phases. An English translation of this piece of *Gurbani* published in this journal, in instalments and this is the first instalment. (E)

1317 ———. "Jap Sahib," tr. by M.L. Peace. *The Spokesman*, 5(34), 1955 : 8.

Translation into English of certain stanzas from the *Jap Sahib* by Guru Gobind Singh. (E)

1318 ———. *Jap Sahib, Sawayya Chaupai* ; tr. by Sahib Singh. Amritsar, Sikh Missionary College, 1957. 150 p.

A prayer to be read or repeated in the morning, as it continues to be, by pious Sikhs, with a thought-provoking introduction. (P)

1319 ———. *Jap Sahib te Akal Ustat*, tr. by Pandit Narain Singh. Amritsar, Buta Singh Partap Singh. 168 p.

A commentary on two famous works of Guru Gobind, i.e. *Jap Sahib* composed by the tenth Guru himself for daily recitation as a supplement to the *Japji* of Guru Nanak and *Akal Ustat*, i.e. a hymn in praise of the Timeless and a portion of this composition is also enjoined to be recited by the faithful in the morning together with the *Japji* and the *Jap*. (P)

1320 ———. *The Jap; thoughts on Godhead with shabads and sawayyas ; translated and annotated*, by Brijinder Singh, Amritsar. Kaulsar, 1925. p. 64.

Jap Sahib is a part of the morning service of the Sikhs, and stands on the same footing as Guru Nanak's *Japji*. It is a song-offering by Guru Gobind Singh in the holy tabernacle of God. It enumerates the several known attributes of God, which when repeated (E)

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fill the heart of man with love and devotion for his Maker. It also serves to cleanse the mind of all superstitions about the nature of God, which is the real cause of all dissentions among the different religions of the world.

The book contains translation of *Jap Sahib*, pages 1—41, notes on the *Jap Sahib*, pages 42 to 50, glossary pages 50 to 64.

1321 GOBIND SINGH, GURU. "Prem Sumarag," *The Spokesman*, 3(13), 1953 : 5.

(E)

It is a piece of translation from "*Prem Sumarag*" under the title "Thus spake Guru Gobind Singh" in which 22 instructions to be observed by the followers of the Guru are given.

1322 ———. "Prem Sumarag," *The Spokesman*, 3(14—15), 1953 : 25.

(E)

It is a piece of translation from "*Prem Sumarag*" in which 21 instructions to be observed by the followers of the Guru are given.

1323 ———. *Sri Jap Sahib, Hazare de Shabd, 33 Sawayye*, ed. by Bishan Singh Giani. Jullundur, Desh Sewak Book Agency, 486 p.

(P)

A critical commentary on the writings of Guru Gobind Singh.

1324 ———. *Sawayyas*, ed. by Bhai Jodh Singh. Ludhiana, Lahore Book Shop, 1953. 42 p.

(P)

An annotated rendering into English of 33 *Sawayyas*. Original text is also given at the beginning.

1325 ———. "The Sawayyas of Guru Gobind Singh," tr. by Trilochan Singh, *The Sikh Review*, 5(1), 1957 : 65—74.

(E)

English translation of ten *Sawayyas* of Guru Gobind Singh. The original ones are also reproduced.

1326 ———. "Ugradanti—Guru Gobind Singh's adoration of divine mother," tr. by Har Kishan Singh, *The Sikh Review*, 8(8), 1960 : 8—13.

(E)

The editor has remarked as under about the translation : "We publish the English translation of *Ugradanti* with reservations, for we do not believe it is the composition of Guru Gobind Singh." A note is also given by Kapur Singh.

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1327 GOBIND SINGH, GURU. *Vachitra Natak*, tr. by Harnam Singh. Amritsar, The Sikh Tract Society, 1925. 23 p.

(E)

A translation of few extracts from the *Vachitra Natak*, i.e. autobiography of Guru Gobind Singh wherein he has described his own mission and achievements.

1328 ———. *Vachitra-Natak*, tr. by Lajwanti Ramakrishan. New Delhi, New Literature, 1961. 200 p.

(H)

A study of the personality of the tenth Guru through the filter of his writing and creative genius. *Vachitra Natak* is Guru's masterpiece.

1329 ———. *War Sri Bhagauti Jee Ki*, ed. by Kala Singh Bedi. Delhi, Panjabi Book Store, 1965. 227 p.

(P)

'*Chandi di war*' by Guru Gobind Singh is a very important and inspiring epic. Sword became a symbol of self-defence for the Guru and the Khalsa. A faithful commentary on the epic by the author.

1330 LAL SINGH, GIANI. "Guru Gobind Singh Ji di jiwan vithaya" *Sant Sipahi*, 10(1), 1955: 11.

(P)

An interpretation in simple language of the *Bachitar-Natak*, i.e. autobiography of Guru Gobind Singh.

1331 MANJIT SINGH. "Kairan nun bir banaun wali Chandi di war," *Sant Sipahi*, 21(1), 1965: 25—32.

(P)

A critical appreciation of the war poem of Guru Gobind Singh.

1332 MOHAN SINGH. "Gobind Gita," *Sant Sipahi*, 4(3), 1949: 41.

(P)

A second part of the research article already mentioned in 4(4), 1949: 18.

1333 ———. "Gobind Gita," *Sant Sipahi*, 4(4), 1949: 18.

(P)

A research article depicts the superiority of Gobind Gita in so many directions, i.e. every Sikh is supposed to fight irrespective of caste and creed as compared to Gita which inspires Kashatri to fight and not the persons of other castes etc. Arjan fought for his own cause whereas Khalsa fights for the cause of down-trodden, oppressed humanity.

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1334 PEACE, M. L. "A cursory study of Guru Gobind Singh's Akal Ustat," *The Spokesman*, 12(33), 1963: 33—34, 51—52, 54.

(E)

"*Akal Ustat*, as the title implies, is wholly devoted to the delineation of God's virtues.

1335 ———. "Glimpses from Akal Ustat," *The Spokesman*, 11(33—34), 1962: 35—36, 38.

(E)

In the concluding portion of *Akal Ustat*, Guru Gobind Singh, in about three dozens of verses painted a very beautiful picture of *Shakti* dwelling upon her facial beauty, her eight-armed figure equipped with arms together with her divine attributes, being the integral part of the Eternal God.

1336 ———. "Guru Gobind Singh's Bachitar Natak," *The Spokesman*, 11-A (20—21), 1962: 23—24, 35.

(E)

Bachitar Natak is one of the most prominent compositions of Guru Gobind Singh, as given in the *Dasam Granth*. It is wonderful play as its title implies.

1337 PIARA SINGH, PADAM. *Dashmesh Jee di chonvi rachna*. Amritsar, Sikh Religious Book Shop, 1946. 190 p.

(P)

A critical appreciation of the important writings of the tenth Guru.

1338 ———. "Guru Gobind Singh Ji di rachna Jap Sahib," *Sant Sipahi*, 4(3), 1949: 33.

(P)

A critical survey of *Jap Sahib* depicts the command of language, thought etc. of Guru Gobind Singh.

1339 RANDHIR SINGH, ED. *Prem Sumarg Granth*. Jullundur, New Book Co., 1953. 152 p.

(P)

A manual expounding the art of living by a Sikh, according to the scriptures. An original study and document fruitful for research. Customs, rituals, conventions of Sikh creed are given in some detail.

1340 RANJEET SINGH, KHARG. "Bachitar Natak at a glance," *The Spokesman*, 13(18—19), 1963: 15—16.

(E)

It is generally understood that *Bachitar Natak* is only the autobiography of Guru Gobind Singh. But actually it consists of following works of the Guru such as Autobiography, 24 incarnations of

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Vishnu, Sub-carnations of *Rudra and Brahma*, *Chandi Charitra Ukt Bilas*, *Chandi Charitra (Wambi Mahatam)*, *Shabd Hazare*, 33 *Sawayyas*."

1341 "Sawayyas of Guru Gobind Singh," *The Sikh Review*, 11(1), 1963: 40—44.

(E)

According to the anonymous author, "in these sawayyas Guru Gobind Singh lays down the fundamental and basic principles of his teachings in a nut-shell.

1342 "Sawayyas of Guru Gobind Singh," *The Sikh Review*, 11(2), 1963: 28—32.

(E)

This is the article continued from January issue. *Sawayyas* 18—33 of the Guru have been dealt with by the anonymous author in the present article.

1343 TRILOCHAN SINGH. "Guru Gobind Singh's Akal Ustat, or the song immortal," *The Sikh Review*, 2(1), 1953-54 : 41—47.

(E)

Master-stroke of the Master. Creative instinct flourished in him and he wrote Song Immortal to have a vision of God in all its forms.

ZAFARNAMAH AND FATEHNAMAH

1344 Balwant Singh. "Guru Gobind Singh's 'Fatehnamah," *The Spokesman*, 3(12), 1953 : 5.

(E)

Guru Gobind Singh's two strong letters to Aurangzeb. One of them is known as '*Zafarnamah*'. The other less known epistle is entitled "*Fatehnamah*". It is incomplete and only parts of it are extant. The original letters are in Persian verse. The author refers to the "*Fatehnamah*" in his article and gives an English rendering of the incomplete "*Fatehnamah*."

1345 Gobind Singh, Guru. "Fatehnama : Guru Gobind Singh's letter to Aurangzeb," tr. by Trilochan Singh, *The Sikh Review*, 2(4), 1954 : 38—40.

(E)

"Guru Gobind Singh wrote two letters to Aurangzeb after the battle of Chamkaur. The second and more familiar was called *Zafarnama*; the first one, called *Fatehnama*, has only recently been discovered." The author has given the English translation of the latter.

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1346 GOBIND SINGH, GURU. *Sri Dashmesh Ji di chhiti arthat Zafarnamah.* Lahore, Gurdial Singh, 1922. 152 p. (P)

Persian text, with Panjabi interlinear translation by Labh Singh.

1347 ———. *Zafarnamah.* Amritsar, 1909 : 222 p. (P)

Edited with Panjabi word for word translation and explanation, by Munshi Mangal Singh. The Persian text is in Gurmukhi script.

1348 ———. *Zafarnamah.* Amritsar, Narain Singh, 1889. 137 p. (P)

A Persian epistle, in 12 chapters of verse, addressed to the Emperor Aurangzeb, complaining of his violation of a promise to befriend the Sikhs. With an interlinear Punjabi translation by Bhai Narain Singh. The Persian text is in Gurmukhi script.

1349 ———. *Zafarnamah,* comp. by Sant Amir Singh. Amritsar, Jawahar Singh Kirpal Singh, 1960. 208 p. (P)

An epistle of victory in Persian is a letter of protest written by Guru Gobind Singh to Aurangzeb in reply to a summon from him. A text with an introduction by Teja Singh Sodhi for the first edition and Giani Mohan Singh for the second edition.

1350 ———. "Zafarnamah or epistle of victory," tr. by Balwant Singh, *The Spokesman,* 4(9), 1954 : 5. (E)

A passage from the *Zafarnama*—an epoch-making document has been rendered into English by Balwant Singh.

1351 ———. *Zafarnamah,* tr. by Avtar Singh Azad. Amritsar, Bhape di Hati, 1954. 147 p. (P)

A letter in Persian addressed to Aurangzeb, translated into beautiful verse by Avtar Singh Azad.

1352 ———. "Zafarnamah," tr. by Trilochan Singh, *The Sikh Review,* 3(1), 1955 : 27—37. (E)

English translation of 111 verses of Guru Gobind Singh's letter to Aurangzeb.

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1353 GOBIND SINGH, GURU. *Zafarnamah Sateek*, ed. by Avtar Singh Azad. Amritsar, Bhape di Hatti. 148 p.

(P)

A commentary on the world-famous and epoch-making document "*Zafarnamah*" by Guru Gobind Singh. Author has faithfully followed the spirit of the text.

1354 ———. *Zafarnamah Sateek*, ed. by Giani Jodh Singh. Lahore, Bhai Vasakha Singh. 152 p.

(P)

A commentary on *Zafarnamah* by Guru Gobind Singh.

1355 ———. *Zafarnamah Sateek*, ed. by Munshi Mangal Singh. Amritsar, Budh Singh, 1909. 222 p.

(P)

A brief interpretation of *Zafarnamah*.

1356 JAWA, S. N. "Guru Gobind Singh and his Zafarnamah," *The Spokesman*, 6(3), 1956: 26.

(E)

The article describes the birth of Guru Gobind and his whole career of wars and his literary creations particularly *Zafarnamah*. The article is discussed under seven sub-heads, such as His birth and education, His age, His wars, His Zafarnamah, Its literary and historical value, His qualities as a poet, His works.

1357 KAPUR SINGH. "Sri Guru Gobind Singh Jee Maharaj ka Fatehnamah," *Prabhat*, January 8, 1965 : 10.

(U)

An important historical document. A study in history, culture and adventures of human mechanization against low and humble. An interesting but inspiring study.

1358 PEACE, M. L. "The Zafarnamah," *The Spokesman*, 10(1), 1960: 21—22.

(E)

The *Zafarnamah* means an epistle of victory. This was the letter in Persian verse that Guru Gobind Singh composed and sent to Aurangzeb from Dina where he was staying after his departure from Anandpur. The Guru writes a letter to Aurangzeb just to tell him that real victory has been on his side. English translation of the verses with annotations by the author.

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1359 PADAM, PIARA SINGH. "Dashmesh Ji de do vijay patar," *Sant Sipahi*, 5(1), 1950: 49.

(P)

A research article refers to the two letters, i.e. *Fatehnamah* and *Zafarnamah* written by Guru Gobind Singh to Aurangzeb in spite of so many hardships faced by him.

1360 RANDHIR SINGH. "Sri Dashmesh Ji da Zafarnamah," *Sant Sipahi*, 21(1), 1965: 39—46.

(P)

A critical review of *Zafarnamah* of Guru Gobind Singh.

1361 ———. "Zafarnamah Patshahi Daswi," *Sant Sipahi*, 7(1), 1952: 15.

(P)

A research article throwing light on *Zafarnamah*, a literary contribution of Guru Gobind Singh from different angles.

1362 ———. "Zafarnamah—vijay patar," *Sant Sipahi*, 7(2), 1952: 19.

(P)

A research article discussing the authenticity of *Zafarnamah* by quoting the contemporary sources as well as other genuine authorities.

1363 ———. "Zafarnamah—vijay patar," *Sant Sipahi*, 7(3), 1952: 19.

(P)

It is a second part of the research article already mentioned at 7(2), 1952: 19.

1364 ———. Zafarnamah—vijay patar," *Sant Sipahi*, 21(2), 1965: 19—28.

(P)

This is the second instalment of the article. The first part was published in the January issue of the year 1965.

1365 RANJEET SINGH. "Two epistles of victory," *The Spokesman*, 7(1), 1957: 9.

(E)

"When the Sikhs had dispersed after celebrating Baisakhi in 1704, the allied forces of hill chiefs and Faujdars of Sirhind and Lahore, under the orders of Emperor Aurangzeb, attacked Anandpur, because according to Macauliffe Guru Gobind Singh refused to attend the Imperial Court. Many battles were fought."—Author.

The accounts of battles at Chamkaur and Machhiwara have been described in detail.

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1366 RANJEET SINGH. "Historical value of Zafarnamah," *The Spokesman*, 11—A (20—21), 1962 : 15—16, 37.

(E)

Zafarnamah throws light on the circumstances in which the Guru resorted to arms and on the conduct of the generals and viceroys of the Emperor and hill chiefs. The Guru questions and objects to the manner in which these dignitaries behaved and acquitted themselves in the action.

1367 SATNAM SINGH. "Few observations on Zafarnamah," *The Sikh Review*, 13(14), 1965: 37—42.

(E)

The article describes the various circumstances leading to the writing of *Zafarnamah* by Guru Gobind Singh to Aurangzeb and a brief commentary on it.

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CHRONOLOGY

Birth at Patna	December 22, 1666
Sees the father for the first time	May, 1669
Arrives in Makhowal	1673
Engagement with Jito Ji	May 28, 1673
Accession to the *gaddi*	March 30, 1676
Marriage with Jito Ji	July 5, 1677
Lays the foundation of Anandpur	1678
Repulses Bhim Chand's attack on Anandpur-Makhowal	1682
Marriage with Sundari Ji	May 15, 1685
Leaves Anandpur-Makhowal	July, 1685
Lays the foundation of Paonta	August 6, 1685
Birth of Ajit Singh (*Mata* Sundari Ji)	November 16, 1686
Battle of Bhangani	October 3, 1688
Back at Anandpur-Makhowal	November, 1688
Battle of Nadaun	February, 1690
Birth of Jujhar Singh (*Mata* Jito Ji)	March 20, 1690
Aurangzeb directs *faujdars* to prevent Gobind from collecting Sikhs at Anandpur	November 20, 1693
Khanzada attacks Anandpur	November—December, 1694
Hussaini *Yudh*	Summer, 1695
Muazzam arrives at Lahore	July, 1696
Birth of Zorawar Singh (*Mata* Jito Ji)	January 14, 1697
Birth of Fateh Singh (*Mata* Jito Ji)	February 22, 1699
Creation of the Khalsa	March 30, 1699
Skirmish with Bhim Chand and Alam Chand	September, 1699
Attacked by the combined forces of many hill Rajas	November—December, 1707
Leaves Anandpur and goes to Nirmoh	January, 1701
Battle of Nirmoh	1702
Goes to Basoli	April, 1702
Occupation of Kalmot	June, 1702

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Returns to Anandpur	August, 1702
Beats back attack by Hill Rajas	February, 1703
Successfully defends Anandpur from falling to the combined attack of the Hill Rajas and the Mughals	June, 1704
Evacuates Anandpur	December 21, 1704
Battle of Chamkaur and martyrdom of Ajit Singh and Jujhar Singh	December 23, 1704
Martyrdom of Zorawar Singh and Fateh Singh	December 27, 1704
Battle of Khidrana	May, 1705
Battle of Muktsar	June, 1705
Settles at Talwandi Sabo (*Damdama*)	1705
Starts from Talwandi to meet Aurangzeb	November, 1705
Hears of Aurangzeb's death (on 20th Feb.) in Rajputana	March, 1706
Meets Bahadur Shah at Agra	July 23, 1707
Moves down South, remaining with or near the Imperial Camp of Bahadur Shah	November 1707—September, 1708
Wounded by Pathans	September 19, 1708
Death at Nander	October 7, 1708

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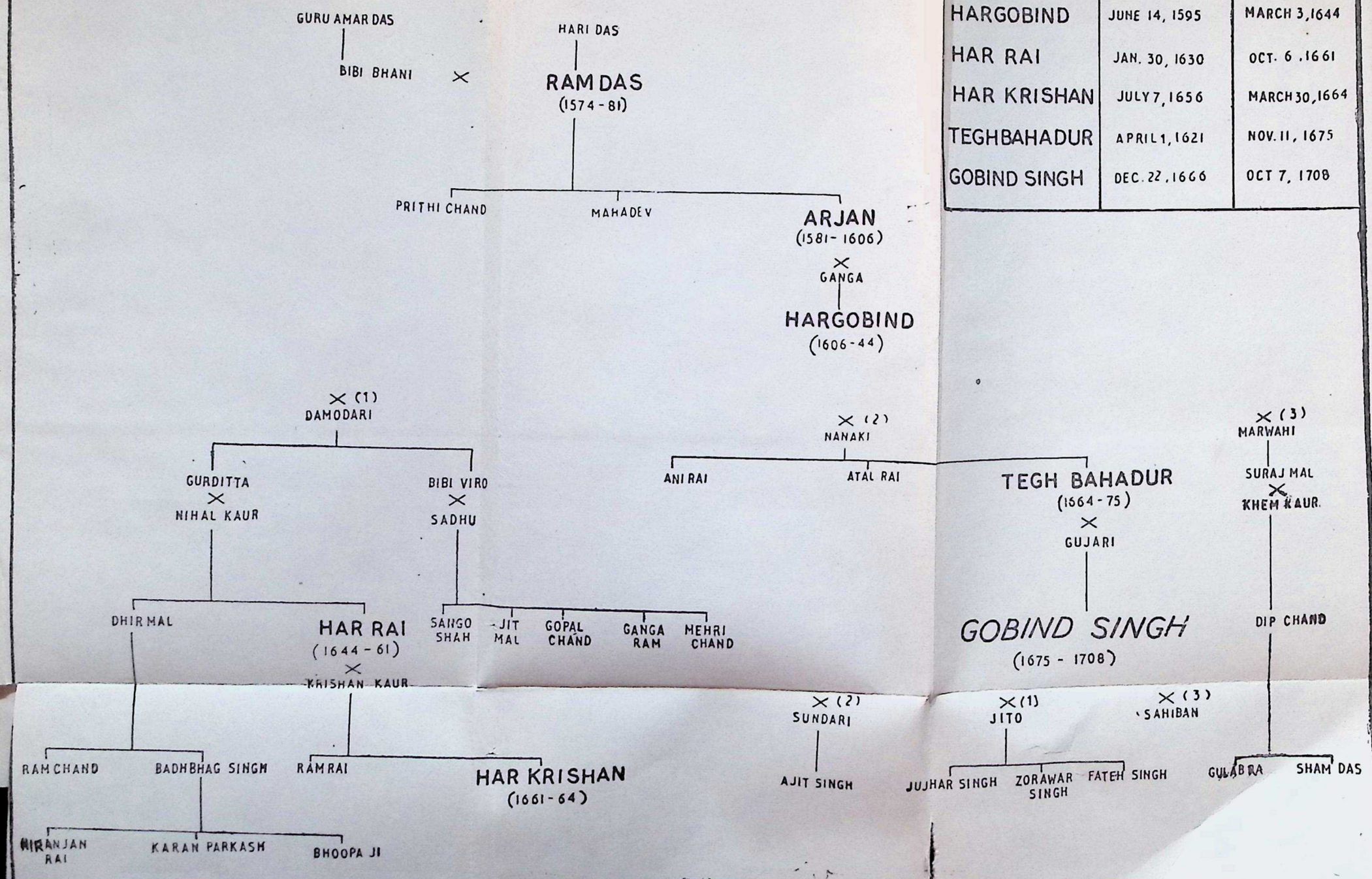
GENEALOGICAL TABLE

× — MARRIED TO

| — SON OR DAUGHTER



NAME	BORN	DIED
RAMDAS	SEPT 24, 1534	SEPT. 1, 1581
ARJAN	APRIL 15, 1563	MAY 30, 1606
HARGOBIND	JUNE 14, 1595	MARCH 3, 1644
HAR RAI	JAN. 30, 1630	OCT. 6, 1661
HAR KRISHAN	JULY 7, 1656	MARCH 30, 1664
TEGHBAHADUR	APRIL 1, 1621	NOV. 11, 1675
GOBIND SINGH	DEC. 22, 1666	OCT 7, 1708

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Guru Gobind Singh was a lawgiver in the pulpit, a champion in the field, a king on his masands, and a faqir in society of the Khalsa.

S. M. Latif

The last apostle of the Sikhs did not live to see his own ends accomplished, but he effectually roused the dormant energies of a vanquished people, and filled them with a lofty although fitful longing for social freedom and national ascendancy, the proper adjuncts of that purity of worship which had been preached by Nanak.

J. D. Cunningham

Guru Gobind Singh was a saint as well as a solider and his ideal was a brotherhood of solider-saints. As he himself said, he bore no enmity to any one but he was the eternal enemy of tyranny and oppression, whatever might be their brand or form.

I. D. Banerjee

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"O God, grant me this boon;
Never should I turn away from good deeds;
Nor when fighting adversity should I be afraid;
But with a firm resolve, should I achieve victory;
Over my heart should I have complete control.
O Lord, that is what I crave of Thy Name.
When finally time comes for me to rest,
Let me die in the thick of the battles."

Guru Gobind Singh